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Friday, Sept. 24th, 1965
27th of Elul 5725

ROSH HASHANA
5726 ISSUE

52 PAGES, INCLUDING TWO MAGAZINE SUPPLEMENTS

THE CANADIAN JEWISH NEWS

CANADA'S NATIONAL-JEWISH NEWSPAPER

Price - 10¢ Authorized as Second Class Mail, Post Office Department, Ottawa, and for payment of postage in cash. • LARGEST CIRCULATION OF ANY JEWISH NEWSPAPER IN CANADA • TORONTO, FRIDAY, SEPTEMBER 24th, 1965

CANADA

PRIME MINISTER · PREMIER MINISTRE

I am happy again to have this opportunity of joining Canadians of all origins in expressing, through The Canadian Jewish News, all good wishes to our Jewish citizens for a prosperous and happy New Year.

Canada has been greatly enriched by the many contributions our Jewish community has made to our national life. We appreciate the qualities of good citizenship and the devotion to the ideals of liberty, freedom and democracy which you demonstrate in communities from coast to coast.

With best wishes for the New Year,

L. B. Pearson

O t t a w a
1 9 6 5

CANADA

LEADER OF THE OPPOSITION · CHEF DE L'OPPOSITION

In a history of six thousand years, often turbulent, the Jewish people have steadfastly maintained their faith and cherishing a deep sense of history has been strengthened through the darkest days of their long story.

In celebrating the feast of Rosh Hashanah, Jews around the world will be re-dedicating themselves to the principles and teachings of their faith. With them, Canadian Jews will, I feel sure, resolve to continue their contribution of understanding and good will to this country which started more than two hundred years ago.

To each and every member of the Jewish Community of Canada, I extend best wishes for a happy and prosperous New Year.

O t t a w a
1 9 6 5.

GOOD HOPE FOR 5726

PEARSON, DIEFENBAKER SALUTE JEWISH PEOPLE

Robarts, Givens Greet Community

The Prime Minister of Canada, the Rt. Hon. Lester B. Pearson, the Leader of the Opposition, the Rt. Hon. John . Diefenbaker, issued through The Canadian Jewish News important messages to the Jewish community heralding the New Year 5726. Rosh Hashana (the New Year) will be ushered in this Sunday night, September 26th, and will continue through Tuesday.

The leaders of Canada thus joined statesmen the world over who saluted the Jewish people on this solemn occasion. In Washington, greeting American Jewry, President Johnson expressed his hope for a better year.

Here in Toronto, both the Premier of the Province, the Hon. John P. Robarts, and Mayor Philip Givens, extended special salutations to our community, in Ontario and this city.

The Prime Minister, in his statement, stressed the Jewish contributions to Canada's national life. He also mentioned the Jews' traditional devotion to liberty and democracy.

Mr. Diefenbaker emphasized the Jewish people's stubborn upholding of the faith.

Premier Robarts sees in the history of the Jewish people proof that mankind can prevail over seemingly insurmountable obstacles.

In an article written especially for The Canadian Jewish News, the Secretary for External Affairs, the Hon. Paul Martin, again declared Canada's policy on the Near East to be based on the fact of Israel's existence and peace between Arabs and Jews.

In an article wired to us from Jerusalem, Israel's Prime Minister, the Hon. Levi Eshkol, calls upon the Jewish people to be ready for the message from Zion; he hopes that Jews of the Soviet Union soon will be able to travel to the Holy Land.

(The full texts of the messages from Messrs. Pearson and Diefenbaker are reproduced in facsimile on this page. Mr. Robarts' message appears in full on page 12; Mr. Eshkol's cable, in our first magazine section. Also, the greeting from the City of Toronto is printed in the same supplement.)

In Germany, the leaders of the government and nation issued from Bonn warm greetings stressing that the year 5726 is the first of official relations between Israel and West Germany.

From Moscow, Chief Rabbi Yehuda Leib Levine wired greetings to Jewish communities the world over and to the rabbinate in Israel.

In Toronto officers of all synagogues report an unusual increase of worshippers interested in services this year. Additional minyanim have been opened.

• Commentary •

By M. J. Nurenberger

THE NEW YEAR

Now is the time to review the world situation as it affects us. I believe in the ancient admonition of the Rabbis: only universal problems are our own group problems. The narrow-minded conception — that there is a special Jewish or, for that matter, Eskimo situation when the problems of the universe and humanity are considered — never has been mine. Of course, there are certain issues we must resolve — queries we must answer, challenges to which we must respond. Still, Jewish interest in the old tradition from which we must learn is simple, there can be no deviation from its message: Jews always have realized that any calamity or threat to society, any feature endangering liberty for all, any act of discrimination, is our concern even if we are not directly affected by it.

If terror in Russia, for example, intensifies, it is our concern. For in a community ruled by the knot, the Jewish minority suffers. If, on the other hand, liberal winds sweep across the eastern European lands, our brethren breathe easier.

If the Negro is harrassed in the South, if he revolts against a twentieth century form of slavery, we are not affected directly. We are profoundly shocked, though, and provoked to battle for the rights of our brother whose skin is dark, inasmuch as physically a Jew cannot endure persecution; he cannot live with it or midst it although he is fortunate because of his light skin. I, for one, always shall remember that for centuries we were the white Negroes of European society. To this day the Jew is a potential scapegoat wherever demagogues seek power.

* * *

Hence I refuse to become aroused about the unusually high number of Jewish boys and girls engaged in the we-shall-overcome movement. It is a Jewish issue because it affects humanity and because we remember not "to stand by the blood of our brethren," which is a Jewish commandment. The fact that some Negro leaders neither appreciate nor evaluate properly this Jewish contribution to the battle for human dignity does not distract me for one moment from my duty to view this problem from a historic perspective.

* * *

For this reason, I consider the impending decisions in the Vatican on religious liberty and the elimination, once and for all, of the deicide prejudice which cost so many millions of lives in the past not a Jewish problem but a universal issue. The Church of Rome never will reach aggiornamento, the twentieth century, unless it honors its historic debt to the Jewish people. And this must be done without intervention on our part, without theological discussions. Such a decision must be based on the ideal of the prophet Micah: that each serve God separately, in his own way — but that all live together harmoniously. Theological dialogues, whether in Rome or in Toronto, tend merely to confuse the issue of interfaith relations. For the very term, interfaith concord, connotes that the faith-communities are left to debate their own religion within their own circle of believers; that men of different persuasion do not meet to discuss what divides them — religion — but convene to deliberate upon what unites them: the innate passion for peace which must be awakened no matter how deep the slumber.

* * *

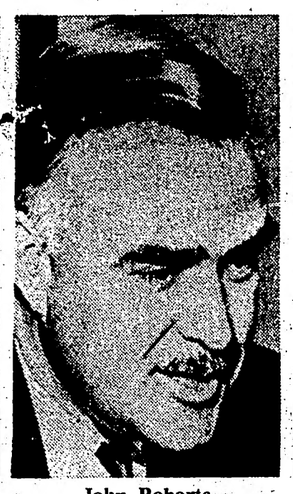
On the eve of Rosh Hashana, this is my examen de conscience.

It is my opinion that we, the people of peace, ought continue to wage peace — peace among nations, among races, among ethnic groups and religious communities. For this is the mission of Historic Israel. And because of this, I know that on this Erev Rosh Hashana, despite China, India, Pakistan and Egypt, there is peace in the air — the Messiah must come.

ISSUE NEW YEAR MESSAGES TO JEWISH PEOPLE

Lester B. Pearson
Prime Minister

John G. Diefenbaker
Leader of Opposition



John Robarts
Premier of Ontario

Levi Eskol
Prime Minister of Israel

ISRAEL USHERS IN NEW YEAR WITH PROSPERITY

JERUSALEM (JCNS)— Israelis get as much animal protein as Europeans, but it comes from eggs and fowl, rather than meat, the annual pre-Rosh Hashana survey by the Ministry of Commerce has stated. It added that the average consumption of animal protein was 39.8 grammes (1.403 ounce) a day. Eight years ago it was 25 grammes (0.888 ounces). From 1961 to 1964, meat and poultry consumption rose by 50 per cent whereas the population increased only by 13 per cent, the report said.

Since the days of austerity, between 1949 and 1953, it has become traditional for the Ministry to announce early in the month of Ellul that "food supplies will be ample for the High Holidays". Although each year it is more and more obvious, this year the announcement said there are reserves of eight months' supply of wheat and sugar, and more than a year's supply of vegetable fats, as well as three to four months' supply of coffee, tea, rice and frozen fish, and six to seven months' supply of canned meat and imported butter to augment local supplies.

ARAB DEBACLE AT OTTAWA MEET

The Arab chauvinistic government suffered a debacle at the international conference of the Interparliamentary Union held last week in Ottawa. Dr. Israel Solomon Ben Meir, a member of the delegation from Jerusalem, told the Canadian Jewish News that the clerk of the Knesset, Mr Rozetti, was elected president of the Union over the objections of the Arabs who threatened to boycott the organization. But they were overruled by the Dutch delegate who presided, and had to accept this fact.

Other Israeli delegates at the Interparliamentary Union were: the famous Israeli economist and jurist, Dr. Yohanan Bader; David Hacohen; I. Harari.

NEW AID FOR NAZI VICTIMS VOTED

BONN, (JCNS) — The final amendment to the West German Federal Indemnification Law was signed here on Wednesday by Dr. Georg Zinn, the Prime Minister of the Hesse State Government, who is also president of the Upper House of the West German Parliament, in the absence on holiday of President Heinrich Luebke.

The law is expected to be published in the Federal Gazette next week and thus become effective. It will provide a hardship fund amounting to about $321 million for victims of Nazism who were unable to leave Eastern Europe before October, 1953.

It is estimated that between 150,000 and 170,000 Jews were initially involved.

From The Contents of this Rosh Hashana Issue

Articles by

Secretary Paul Martin, Premier Levi Eshkol, Dr. I. Levi, Prof. Brogan, Israel Emiot, Dr. Louis Jacobs, Dr. Emanuel Miller, Trudi Weiss-Rosmarin, Richard Yaffe, Torben Meyer, N. D. Gross, Two Short Stories, D. Lou Harris, and others. All regular features are carried in the main section, plus news and news analyses. A special feature on Toronto's newest day school appears on page 4.

A special section (section 3) is devoted to the problem of Space in the Space Age.

- **The offices of The Canadian Jewish News will be closed for business on Monday, July 27th, and Tuesday, July 28th, because of Rosh Hashana.**
- **The publisher and editors of The Canadian Jewish News extend to all readers best wishes for a Happy New Year.**

Toronto Beth Jacob Expands; Engages Two Expert Educators

Toronto's only Jewish high school for girls, Beth Jacob, and its Teachers' College, are ushering in the New Year with a larger class attendance than ever and are preparing for the completion of the new building which will accomodate hundreds of potential students.

Beth Jacob engaged for this term a new consultant for general education, the well known educator, Russell J. Aitchison.

Mr. Aitchison was on the staff of Givins Public School; also he had been head of the department and principal for sixteen years at the Central High School of Commerce. He served for eleven years on the executive of the college and secondary department of the Ontario Education Association. He was successively secretary-treasurer, vice president and president of Headmasters' Association. In 1953, Mr. Aitchison was awarded a medal on the occasion of the Queen's Coronation for his outstanding contribution to education.

This term, Beth Jacob High School and Teachers' College has engaged as its principal a famous Jewish educator from the United States. He is Rabbi Akiva Stefansky, who previously held teaching positions and administrative posts in such illustrious institutions as Boston's Maimonidas Institute, the Yeshiva of Nitra, the Esther Schoenfeld High School in Brooklyn and other institutions. A graduate of Jerusalem yeshivot, Rabbi Stefansky brings to Beth Jacob all the experience required for the progress of this unique institution.

news analysis

BRITISH EGYPTIAN CRISIS: WHAT'S BEHIND IT?

With arrangements apparently under way for the visit of a British Ministerial mission to Cairo within the next couple of months, a comment from Hassanein Heikal last week must raise serious misgivings in many quarters about the entire project.

Heikal, who is about as close to Nasser as anyone can get in these days of plot and suspicion, observed in his weekly "Al Ahram" column last Friday that: "Any meeting between us and Britain, at whatever level, cannot prevent the inevitable collision of fate. The most it could achieve is to prepare rules for that game of fate."

These are grating words from a man who only last month appeared in London ostensibly in search of olive branches. He flew home, it seems, with broken reeds. For the Labour Government — however intense the pressures (and they are) and whatever the protestations of Harold Wilson that this is not the Government of Suez — is not prepared to bend its back so that Nasser can clamber triumphantly on the pedestal from which his own exertions and ambitions have toppled him.

Labour came to power with what its leaders considered were "white hands" in the Middle East. It also had high hopes. The ambition was simple, even naive: to assure Egypt of its goodwill and, consequently, with the pressure off, to proceed to a settlement of the South Arabian problem in an orderly manner.

Britain was prepared to consider in which spheres it might best be of assistance to Egypt, perhaps even to the extent of helping in an "accommodation" over Yemen, in return for two concessions: an end to the terrorism in Aden, which has made the base there virtually useless if not untenable, and to the propaganda bombardment which has made any progress in the democratization of South Arabia almost impossible.

But Labour hopes were short-lived. The realities of Nasser's megalomania were soon borne home, not merely in an intensification of terrorism and propaganda, but also in an extension of the field of operations — by pressurizing the Sudanese in an effort to get them to withdraw permission for R.A.F. aircraft to overfly by stepping up the border raids from Yemen into South Arabian territories and, last week, the bitterest blow of all, by making it impossible for the London talks on Aden to get off the ground.

What now? Britain has proclaimed its intention of continuing along the path to independence for Aden by 1968, but the task of uniting feudalistic sheikhdoms and the Nasserist political movements of Aden into a unitary State seems more daunting than ever.

At the same time, faced with the urgent need to reduce defence expenditure, the British Government cannot look with equanimity to the probability that terrorist pressure in Aden will be so increased as to make the garrison there abandon all pretence of being a link in the defence system which spreads "east of Suez" and transform itself into a full-time holding force. At a cost of £35m. a year, this is a luxury no hardpressed Treasury can comtemplate.

While, at this stage, it is inconceivable that Britain would walk out on her friends in South Arabia, everything points to a need for disengagement in the area.

Some run-down of the Aden base seems inevitable. Despite half-hearted official protestations, there are sound logistical reasons for abandoning a full-scale Middle East base altogether and replacing it with a smaller command headquarters from which highly-mobile forces could be moved speedily to the aid of threatened friends.

Politically, too, this has its appeal to Labour stalwarts who can find no place in their scheme of things for the maintenance of an imperialist posture, however much it might be explained, or excused, in terms of international defence commitments.

Most of the experts are now convinced that no oil-producing State would be foolish enough to withhold supplies from Britain for political reasons and, on this ground too, there are strong arguments put forward to oppose the notion that military forces are necessary to protect the sources of Britain's oil supplies.

The one argument against such a large-scale British withdrawal is the fear of creating another vacuum into which the Russians, or worse, would pour their influence and their ideas. But this, too, is a knife-edge argument in the Foreign Office, where opinion is still sharply divided between those who hold that Nasser's Egypt is now completely dominated by the Soviet Union, and the others who regard hi mas a shrewd juggler, able to hold either bloc at bay and thus himself fill the vacuum (an argument which may soon take a sharp knock with Nasser's forthcoming visit to Moscow).

It is in contemplating the dangers of a vacuum that Whitehall feels let down by its American allies. There was appreciation when the Americans took over the major burden of propping up the Jordanians. The previous Washington policy of supplying food surpluses to Egypt has not gone unapplauded. But these, it is felt, are the Middle Eastern "plums," the acts of shining white knights on prancing steeds which win the applause.

In its South Arabian dilemma, Britain has stood alone, the United States showing a calm disinterest in the whole business. The State Department attitude was best summed up in a book by a former Department official who observed: "It is pertinent for Britons to consider whether the reasons for taking the strongholds (in South Arabia) in the first place and for holding them since are still valid. The original purpose was to protect India and the routes of empire; but India is no longer a British responsibility and most of the British Empire in India is gone."

True, this is a state of mind increasingly commend-

(continued on page 12)

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Sincere Wishes for a Bright and Happy New Year

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When the shofar sounds

In the days of the shepherds on the slopes of Sinai, the ram's horn called the sheep back to the flock. Today as Jews everywhere turn back to a contemplation of the age-old truths first proclaimed by the prophets and then given to the world, we join with them in the greeting that they be "inscribed for a New Year"... a year of health, happiness and prosperity.

לשנה טובה תכתבו

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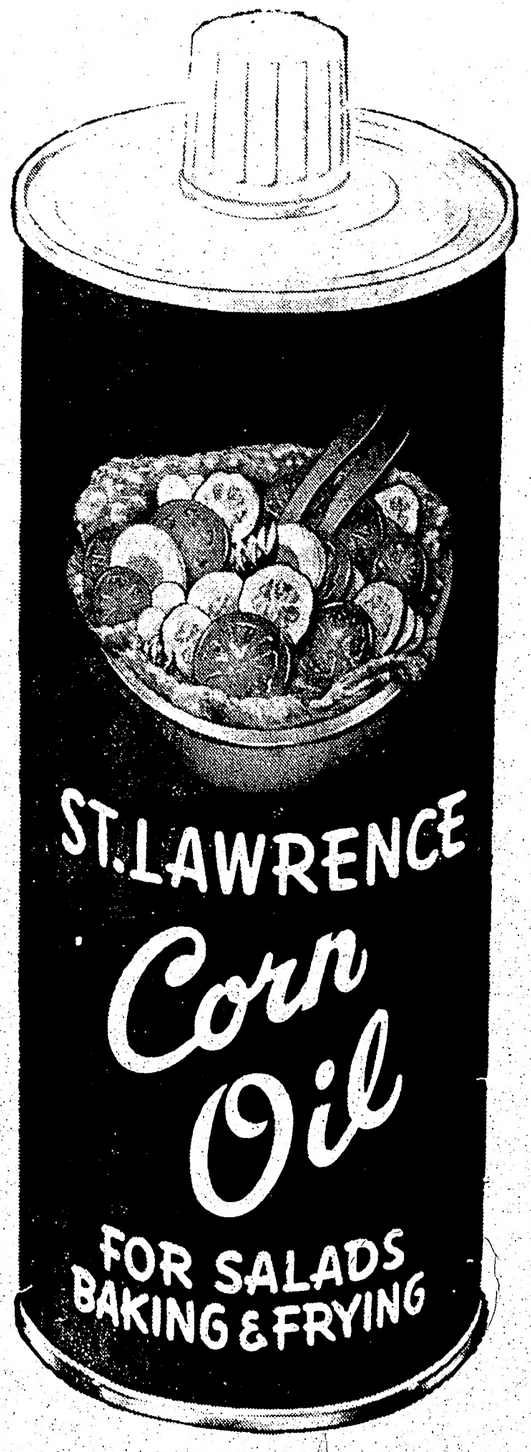

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SOLEL BENEH BUILDS NAZARETH BASILICA

HAIFA, (JCNS) — The concrete walls of the giant Basilica of the Annunciation in Nazareth have been completed by Solel Boneh, the Israeli contracting firm. The work took five years. Each of the two churches of the basilica has room for 3,000 worshippers.

The Basilica of the Annunciation is among the ten largest basilicas in the world. While services will be held there this Christmas, it will take years to complete the interior. The church rises above the Grotto of the Anunciation, the site where, according to Christian tradition, the Archangel Gabriel announced to Mary the forthcoming birth of Jesus. It is Christianity's holiest site in Israel.

All the mosaics belonging to Byzantine and Crusader churches lying beneath the basilica have been preserved. The big dome of the church is 25 yards across and rises 190 feet above the ground. The outer wall of the cupola has been sheathed in copper. The church was designed by Professor Giovanni Muzio of Milan. The engineer, Mr. Shlomo Lopatin, explained that each of the columns supporting the dome bears a weight of 1,500 tons.

When the cupola was completed, Solel Boneh raised an 18 foot high, half-ton copper cross above it free of charge, as a good will gesture, and the Vatican representatives saluted it by flying the flags of the Vatican, Israel and the Franciscan order side by side.

The Canadian Imperial Bank of Commerce and its personnel extend warmest wishes for your health and success in the coming New Year.

CANADIAN IMPERIAL
BANK OF COMMERCE

"MY BANK" TO 3 MILLION CANADIANS
B of M
. . extends greetings to its many Jewish friends on the occasion of the New Year

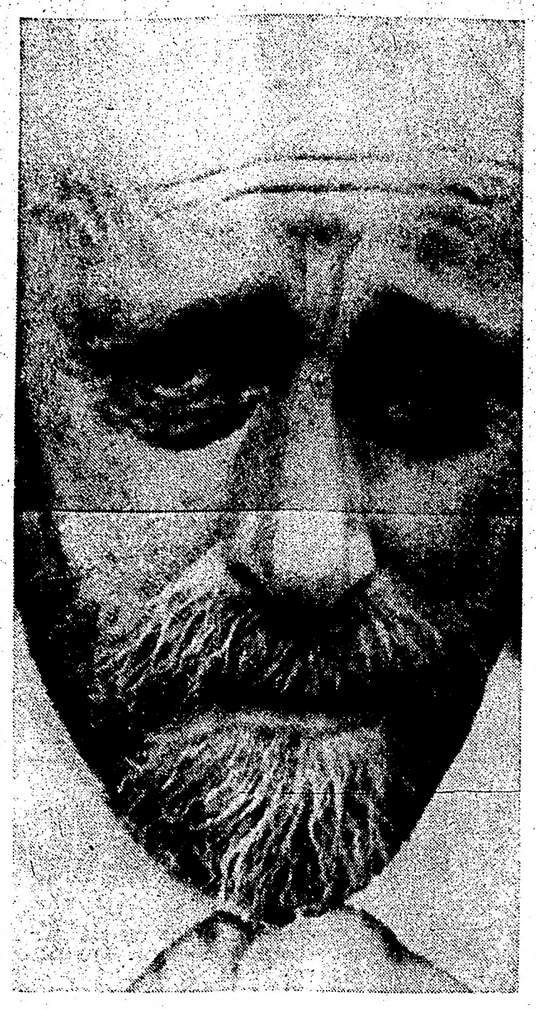
BANK OF MONTREAL
Canada's First Bank

Cultural Foundation Established

NEW YORK, (JCNS) — With the aid of the newly established Memorial Foundation for Jewish Culture, the American Association for Jewish Education has undertaken a three-year research project on the teaching of the "Period of the Catastrophe" in Jewish elementary and secondary schools. The work is being done by the Association's National Curriculum Research Institute.

Dr. Judah Pilch, director of the Institute, who announced the project, said it would culminate in a textbook, based on material prepared by the Institute, which was being tested now in certain schools and would be revised in the light of reactions by teachers and pupils.

The Memorial Foundation is making available 30 per cent of the $70,000 cost of the project.



MARTYR - Dr. Janusz Korczak, who shared the fate of Jewish children in Poland. This was the pen name of Dr. Henryk Goldszmidt, noted neurologist, writer and educator, who in the summer of 1942 went to his death at Treblinka at the head of a line of children whom he had raised in his orphanage in Poland. Mr. Abe Silver, upon attending a lecture at the Hebrew University on the life of Dr. Korczak, given by Prof. Ernest Simon, was so moved that he established his fourth Endowment for Perpetual Student Aid, known as The Janusz Korczak Memorial Endowment at the Hebrew University's School of Education.

ULBRICHT AIDS NASSER

BERLIN, (JCNS) — A long-term trade and payments agreement was signed between Egypt and Communist East Germany in East Berlin this week.

The new agreement provides for a considerable increase in trade exchanges between the two countries.

KAFA DISCOVERER BROD HONORED IN GERMANY

DUSSELDORF, (JCNS) — On the occasion of the tenth anniversary of its foundation, the Heinrich Heine Society here this week awarded a special medal of honour to Dr. Max Brod, the 81-year-old Czech-born Israeli writer, as a tribute to his work for the promotion of tolerance, understanding and reconciliation between the Jews and the German people.

The medal, showing a relief figure of Heinrich Heine, the German-Jewish poet, was presented to Dr. Brod during a ceremony here.

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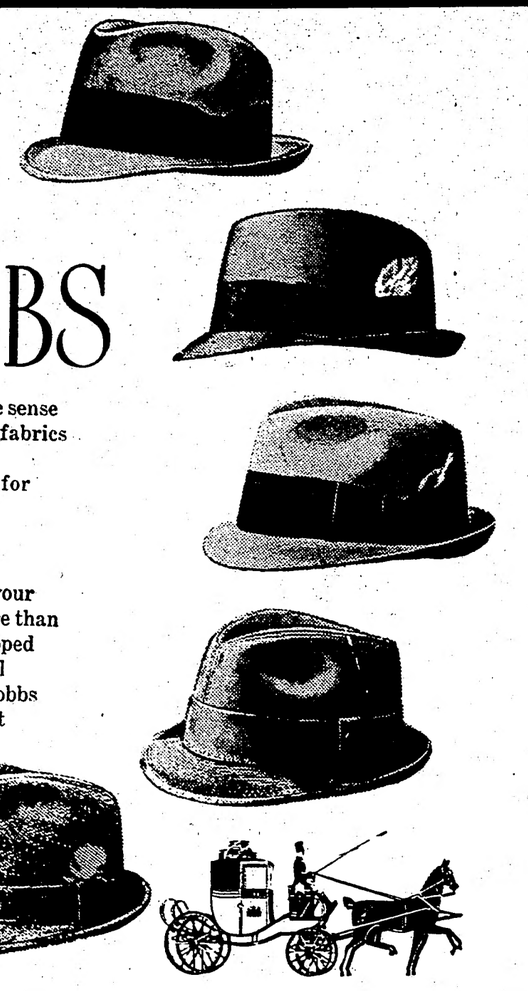

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4. EARL HAIG SECONDARY SCHOOL — 100 Princess Avenue, Willowdale.
5. NORTHVIEW HEIGHTS COLLEGIATE INSTITUTE — 550 Finch Avenue West, Willowdale.
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L'cha-yiem -- to life!

Was it for this, they prayed,
Through tear-stained shawls
Close to the walls they swayed
To the sound of His Name,
And kissed the stones of their cage?

Was it for this, they prayed,
"To flee as a bird
To the mountain"
Their sanctuary, free
as their breath would be free?

Was it for this, they prayed
That a love that chastens
Will not spoil the hallowed hand
Held high, to hear them cry
"cha-yiem"?

It was for 'Life', our fathers prayed,
Not from a broken chalice . . .
Not a hopeless dream.

Lawrence Lande

5725 Happy New Year 5726

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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

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CARTOON OF THE YEAR. — ERHARD: "I played the chess game to the limit but I came out on top."

FISCHETTI PUBLISHERS Newspaper Syndicate

ERHARD VICTORY

A GOOD OMEN

The unexpected victory (by the Gallop Poles and "experts") of Chancellor Ludwig Erhard in Sunday's West German parliamentary elections is good Erev Rosh Hashana news. The German people, at least those who are free to decide the form of government under which they wish to live and who must show that there is a new Germany, have given a resounding answer to those who observe the equation of the youth on the Rhine to the nuclear age-reality.

First of all, one must remember that the majority of today's German citizens either were born after the war or were children and youngsters in 1945. To them a chauvinistic, neo-Nazi Nationalist party financed by old-time revengists and the Arab League and its friends appealed to "rehabilitate" their Nazi parents. They refused. The new German Nationalist party was licked not only by their sons but by the fathers as well.

Another important feature in the German elections is: the Free Democrats who played the pro-Nasser card during the German-Israel crisis came out heavy losers. Though their words are honey — they claim to be the only liberals in Germany — their demagoguery in the election campaign and their anti-Israelism (not antisemitism) have cost them their prestige.

Also, the German Socialist party, among whom are men of integrity and passionate dedication to justice as well as profound belief in atonement for Nazi crimes, has suffered a relative debacle because it too refused to take a clear stand on many issues including Israel.

While we are not concerned with or sympathetic to any German politician or statesman, we certainly cannot ignore the fact that Franz Josef Strauss, the true architect of German-Israeli cooperation, has withstood gloriously the most intensive campaign directed against him by the Free Democrats and Der Spiegel.

The debate — whether there should be relations between Israel and Germany, between the Jewish people and the Germans — now is a thing of the past. The decision is made, the relations are here. Their development in the proper direction is dependent upon the German people and those whom they elect to lead them. They have elected to office men who have not pleased us always in the West, nevertheless they have a record of integrity and dedication to right the wrong.

Ambassador Goldberg's Credo

"I AM A ZIONIST!"

UNITED NATIONS (JCNS) — Any question whether his identification with Zionism before his appointment as United States representative to the United Nations would influence him in the consideration of the Israeli-Arab dispute was an "irrelevancy," Mr. Arthur J. Goldberg told U.N. correspondents at a luncheon in his honour here.

He was at the United Nations to represent the United States not himself, he said, although he had not found that any of the views he had expressed on Israel differed from the American position on the Middle Eastern problem. As for his Zionism, Mr. Goldberg said, he had not "brainwashed" himself of his past life.

To a question by a member of the U.N. Correspondents Association as to what considerations would determine his position on the Palestine Question (as it is called on the official agenda) in the U.N., Mr. Goldberg replied:

"The real question is the question of what is the United States position in this area, and that position is well known. It is a position of friendship to all countries in the Middle East, a position of attempting to help them work out their destiny.

"By the way, I don't think that in any remarks I have ever made as a private person I have ever said anything otherwise."

Mr. Goldberg's most recent statement on Zionism and Israel came in May at the annual conference of the American-Israel Public Affairs Committee. Both his statement and the form he chose for making it — the American Zionist movement's body for political activities and lobbying — were considered of prime importance to the American-Jewish community.

He said then that he was a Zionist because "I am loyal to the spiritual heritage of the Jewish people" and that this loyalty was in no way incompatible with "the undivided allegiance" he and other American Jews "owe and freely extend to our beloved America".

Quoting Sir Winston Churchill, he said he believed "in the truth of the Old Testament prophecy that God selected Eretz Israel to be his Holy Land and set aside for the people of Israel".

He therefore could not understand "the reasoning of those who question the support which Americans and other free peoples, both Jewish and non-Jewish, extend to Israel and its people".

A school with an ideal

TORONTO'S YESODAY HATORAH MAKES THE GRADE

by O. BERSON

One of Toronto's newest Jewish landmarks is a beautifully constructed building on Lawrence Avenue West which attracts the eye because of its style reminiscent of the Old Country-traditional architecture. This is the home of Toronto's most recent addition to our community school system, the Yesoday Hatorah Day School.

From the viewpoint of Jewish education, Yesoday Hatorah represents the fulfillment of a dream of many in our community who for years strove to establish here a Jewish educational institution combining the most progressive methods in teaching general subjects with the most intensive Torah education, in an ambiance that truly would be the continuation of the spirit of the most illustrious yeshivot in Old Europe.

The realization of this hope has been made possible by a man who is unusually successful in the world of business, banking and industry yet has retained the self-effacement and genuine humility of the Old Home-Orthodox Jew who lives but to serve God and man. He is Samuel Reichmann, a relative new-comer to Canada who with his five sons has built an organization of manufacture, distribution and real estate development companies well known across the country. He devotes most of his time, however, to the establishment of a Torah society and the support of Torah education in Canada and abroad; to the building of a community conscious of its duty to retain and develop the legacy of our fathers and forefathers and which refuses any deviation in the content of and approach to the upbringing of a Jew — while applying the most modern and efficient methods in the transmission of what is taught. To Samuel Reichmann, the success of Yesoday Hatorah is so important for the future of his grandchildren as is the success of Flemingdon Park or Olympia Square to his sons.

As Samuel Reichmann told this newspaper, he and his sons Albert, Paul and Ralph — who have received their education in the yeshivot of Gateshead (England), Ponevezh, Mir and B'er Yaakov— are assisting in the creation of a yeshiva which fuses successfully the spirit and educational tradition of Torah institutions of Poland, Hungary and Lithuania. (These various trends also are represented among the teachers). Yesoday Hatorah is a school which is truly orthodox, integrating the best of the Hasidic and Mitnagdic schools. The emphasis is on Torah study as it was taught with great success in the old country. Chumash, Rashi and Gemarra are stressed. Hebrew grammar is taught in the tradition of the schools of the Gaon of Vilna and the Hasam Sofer — so that the pupil gleans a better understanding of the nosuk (verse in the Pentateuch) and halakha. Thus, men learned in the lore of Judaism are marveling at the Torah-knowledge and Gemarra-understanding of young children who study as it has been commanded: to live by the word transmitted from generation to generation.

This yeshiva, whose founder and spiritual leader is Rabbi Meir Gruenwald, is under the expert guidance of a brilliant young educator, Belgian-born Rabbi Moshe Rom who, fortunately for a Canadian school, is not only a man of profound Jewish learning but also bi-lingual.

We are informed that Yesoday Hatorah, where Rabbi Rom has engaged a special advisor for the general studies department, is placing emphasis on all subjects necessary in a school challenging today's age; it is deeply committed to provide the children with a total general education.

* * *

A most discussed feature of Yesoday Hatorah is the principle that tuition fee is not compulsory. Mr. Reichmann explained this point to The Canadian Jewish News:

● We consider the children, the students, our greatest asset. We want youngsters — whose parents are committed to traditional, orthodox Jewish education, whose primary ambition is to have sons Talmiday Hahamim and daughters who understand and are devoted to Torah and Judaism — to find the door open for all who qualify.

● It is the duty — the very raison d'etre — of a school concerned with the molding of a Torah society to accept all who "belong".

● At times children are lost to Jewish education because parents refuse to endure the pressure by committees to pay more than they are able to contribute.

● We consider tuition from another aspect. We trust that every Jewish parent living in accordance with the laws of the Torah will, with no prodding, voluntarily discharge his financial obligation to the school which, in turn, assumes his duty in teaching the child "diligently" the Torah and traditions of Old Israel, Eternal Israel.

● The principle of our school is to allow the parent to decide the tuition, "in order not to shame him who lacks financial means."

We plan a dinner at which time a public appeal will be made to the parents and all others in the community to contribute their share towards this important institution of Torah education.

Parents then will discharge their duty. But we refuse to practise any coercion in the area of tuition.

* * *

Rabbi Moshe Rom, principal and director, explained more specifically some features of Yesoday Hatorah:

● First, it is the atmosphere that helps create the Talmid Haham. Sacred subjects must be taught in appropriate surroundings by teachers who practise what they teach.

● We start the teaching of Chumash-Rashi at the earliest age—as it had been taught for centuries in the successful Jewish schools of our fathers and grandfathers. When a pupil is eight years old, he already commences the study of Gemarra. Such a student, upon reaching bar mitzvah, will be prepared to continue at one of the world-famous yeshivot.

● Nothing is taught at the expense of Gemarra and cognate studies.

* * *

Mr. Reichmann made plain that one of the characteristics of Yesoday Hatorah is, Jewish subjects are taught in Yiddish. This, he said, apart from its values from a traditional point of view, affords the student the advantage of an additional language, a kind of lingua franca of Jews the world over, especially Torah Jews. Primarily, however, we teach these subjects in Yiddish so that students who continue their Torah equation will confront no difficulties when they move on to the great yeshivot such as Mesivta Torah Vodaath, Telz, Mir, Ponevezh, Klausenburg or Satmar.

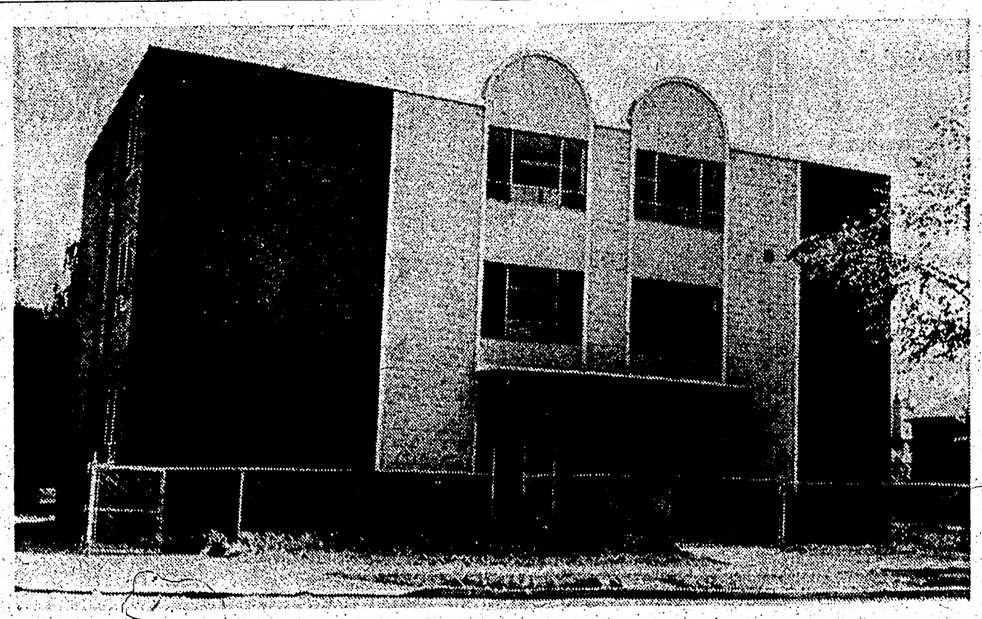
● What is being undertaken now in Toronto is based upon the most successful experience in the leading western countries such as the United States, England, Belgium and, last though not least, the authentic institutions in the Holy Land.

● We believe that the future of the Jewish people is linked with its past, as the Am Hatorah (People of the Book). This is the Jew's historic mission, his role in human history.

* * *

In the pursuit of the creation of a Torah community in Toronto, the Reichmanns and their ilk are dedicated to make this dream come true. They believe that the nature of the Jew tends to Torah and Torah-society. This tendency will prevail; for this is the natural expression of our people. It also lends stature to the Jew in the general community.

HIS LIFE IS TORAH: Rabbi Meir Gruenwald, spiritual leader of Yesoday Hatorah, (right) with Ponevezh Rosh Yeshiva, Rabbi Kahaneman.



The New Building of Yesoday Hatorah on Lawrence Avenue West

SERMON FOR THE WEEK

BY DIFFERENT ROUTES

Her ways are ways of pleasantness, and all her paths are peace"
(Proverbs 3, 17)

The 'ways' spoken of in the verse are the wide, clearly marked roads running from town to town, the recognised routes, the sure means of reaching one's destination. The 'paths' are the smaller, more interesting, winding side roads.

The easiest way to journey from place to place is to use the main roads but so many use them that there is bound to be some degree of congestion, of unpleasantness. The side roads, free from much traffic, are pleasant to travel along. There is less hurry and bustle. One is less a mere number in a crowd. And there is the additional advantage that one can see more and enjoy more of the scenery.

But the great disadvantage of these roads is that they lack the safety of numbers. Even in our day a car breakdown on a minor road can result in much inconvenience.

Thus, the main roads are safe but unpleasant: the side road pleasant but unsafe. Our verse tells us that it is different with regard to the life of the mind and the spirit. The main roads of wisdom are free from unpleasantness, the side roads free from danger.

In our synagogue service the verse is applied to the Torah. It is sung by the congregation whenever the Scroll is returned to the Ark. At quite an early period the wisdom which the book of Proverbs preaches was interpreted to mean the wisdom of the Torah.

There are two complementary approaches to Judaism. First, there is the broad highway of Jewish tradition. This road is safe and sure. It has been clearly planned and mapped by generations of travellers and skilful engineers. Every obstacle has been removed. Hazards are signposted. There are many warning notices and others offering precise directions.

Tradition is a road worth journeying along. It affords the Jew the opportunity of expressing his pride and sense of privilege in belonging to an ancient people with numerous achievements to its credit The fact that so many others use the same road is not necessarily a hindrance to the man who is prepared to learn from others that his own spiritual life might be enriched.

For, whether we like it or not, there is much to learn from the past and we are part of one another in the present. We are less then human if we try to live in isolation. We are guilty of a narrow parochialism if we seek to sever our ties with our history. Certainly there is the 'community of faith' in which men of like beliefs find the support and encouragement they need if they are to realise their highest aspirations.

And yet Judaism cannot do without its trail blazers. Without its pioneers, ready to explore and open up new paths, it would become a very pedestrian faith, without dynamism, without the spirit of adventure, without freshness and variety. The danger of new ideas, particularly in the religious sphere where they are frequently looked upon as destructive of faith, is obvious. But the questing spirit is not denied.

For, as our verse reminds us, there is peace and freedom from harm even in the side paths of Judaism. There are risks in exploration away from the beaten track. Yet, the highroad is always near at hand to recall those who lose their way.

Jewish traditionalists should be thankful to pioneers of the spirit for helping to keep the Jewish faith alive. The pioneers ought to be thankful to the traditionalist for keeping the faith stable.

UNUSUAL HISTORIC EXHIBIT

BERLIN, (JCNS) — "Historica Hebraica," a display of Jewish cultural art and historical exhibits from the Jewish Museum in Prague, has been opened in the West Berlin Jewish community centre. It closes on September 22.

Professor Werner Stein, the West Berlin Senator for the Sciences and Arts, told a representative gathering of city personalities at the opening that the exhibition would help to acquaint the younger German generation with Jewish tradition and culture.

The exhibition, containing about 500 documents and art objects, depicts Jewish religious and cultural life in Bohemia, Moravia and Prussia during the past 400 years. This is the first time that they have been shown outside Czechoslovakia.

N.Y. DEMOCRATS WANT ABRAHAM BEAME FOR MAYOR

NEW YORK, (JCNS) — Abraham Beame, the present New York City Controller, was chosen early this morning by the Democratic Party here as its candidate for Mayor in the November elections.

The decision came as something of a surprise as Mr Paul Screvane, the president of the city council, had been out in front at one time in the four-candidate Democratic race in the primary elections which took place last night.

Mr. Beame will now stand against the Republican nominee, Mr. John Lindsay, in November. If he wins he would be the first Jew ever to be elected Mayor of New York.

It looked for some time yesterday as if another Jew, Mr. Oren Lehman, would win the nomination for Controller, but his [illegible] in shrank and vanished as the night wore on and he lost by a narrow margin. Mr. Lehman, a war hero who lost one leg and part of the other, was running on the Screvane ticket, and obtained more votes than Mr. Screvane.

Asked how he accounted for the large votes, he said that his name undoubtedly helped. He declared he was proud of it and of his late uncle, Mr. Herbert Lehman, "for whom I had a tremendous love and respect."

Despite the final outcome, Mr. Lehman, has shown himself to be a potential vote-getter and will be heard of in future political battles.

From Left to Right: Samuel Reichmann and Rabbi Moshe Rom, respectively president and principal of Yesoday Hatorah.

ROSENBERG UNCONVINCED; STILL OPPOSED TO DAY SCHOOLS

Dear Editor:

I enjoyed reading the informative letter of Meyer W. Gasner, one of our leading Jewish citizens. (The Canadian Jewish News, September 17). I gave my own opinion of the Jewish Day School situation as I see it. I didn't conduct any research, and I didn't pretend that I did. Mr. Gasner has the right to give his opinion in the situation as he knows it. When he gives it an aura of research then I would like to say that his research is most inadequate.

He gives as an argument that the day school was accepted by the Conservative movement. This is not surprising any more than if he told me that the parochial schools for Catholics was accepted by the Catholic clergy. He says many thousands have made their mark and that the statistics prove what the situation is but he doesn't mention what the statistics prove, and I am sure he didn't investigate many thousands. He engages only in name dropping. He says there is less immorality, less liquor and less narcotics on the campuses of the Jewish day schools. I don't know whether he has researched that but I am prepared to accept that statement. There is also less immorality, less liquor and less narcotics in the whole Jewish community than in the other community, but only a small portion of the Jewish community attends day schools. He mentions a list of estimable gentlemen — I don't happen to know any of them — I am prepared to accept their standing as scholars. However, I have heard of many scholars who while outstanding in their field, are quite neurotic. Mr. Wilde was an outstanding author and playwright. I am not suggesting that these men are neurotic but I would like to know how much research was conducted in respect of them.

Incidentally for every one of these men whom he mentions, there must be a professor or a scientist who is more capable than they, has higher rank than they even in their own university, who did not attend day school. What Mr. Gasner tells us about these men is neither research nor conclusive. Even though what percentage they are of the thousands that he refers to, we don't know what percentage the millions that he doesn't refer to, become professors and scientists. There is also the fact that many people succeed in life and overcome all types of difficulties. We find great minds coming even from broken homes.

It is interesting that Mr. Gasner tries to lend prestige to his thinking by using names such as Baruch, Kennedy, Stevenson and Goldberg. Of course, these names would lend lustre to any company but did any of these men attend the day school?

Yeshiva University that he refers to is undoubtedly a very fine institution of learning at the university level, but how much money does any branch of the United States Government contribute toward the Isaac Elchanan Theological Seminary?

Mr. Gasner hits the crux of the dispute in the quotations at the end of his letter. He wants to further Jewish religion. I am one of those who believes that religion is a private matter for the home and the Church. I don't think religious education should be paid for out of public funds. I have no objection to any parent sending a child to a religious school or a day school. That is his privilege, but he should pay for it. I don't think it should be paid for out of public funds. There are many private schools in the world and they all graduate different types of students. Some are based on art, some on literature, some on religion but the parents of the children are the ones who should pay for the special type of education that they want. It should be the duty of the state, and the community to supply basic education in the humanities.

All the quotes set out by Mr. Gasner in support of his proposal are by professional Jews or professional Jewish organizations. What else would we expect of them?

I think our professional Jews are stirring up the community entirely too much. What are they so worried about? If Jewish culture and Jewish religion is so good, why are we afraid that we will lose supporters? If we do lose members, they wouldn't be much good to us anyway. If a man believes that his culture and his religion is the right thing, why should he be so concerned about others? I think our preoccupation with the problem might be interpreted by some as an indication of an inferiority complex.

It doesn't do much good to mention names unless there is the proper analysis of a large number of people to find out what the results are in the regular school and what the results are in the day school. For example, neither Justice Brandeis nor Cardoza nor Frankfurter attended the day school yet two of those men were outstanding Jewish leaders not only in their profession but in Zionist and international life. That doesn't prove anything, either way.

Henry S. Rosenberg, Q.C.

The Canadian Jewish News will welcome opinions from readers on the Day School Issue.

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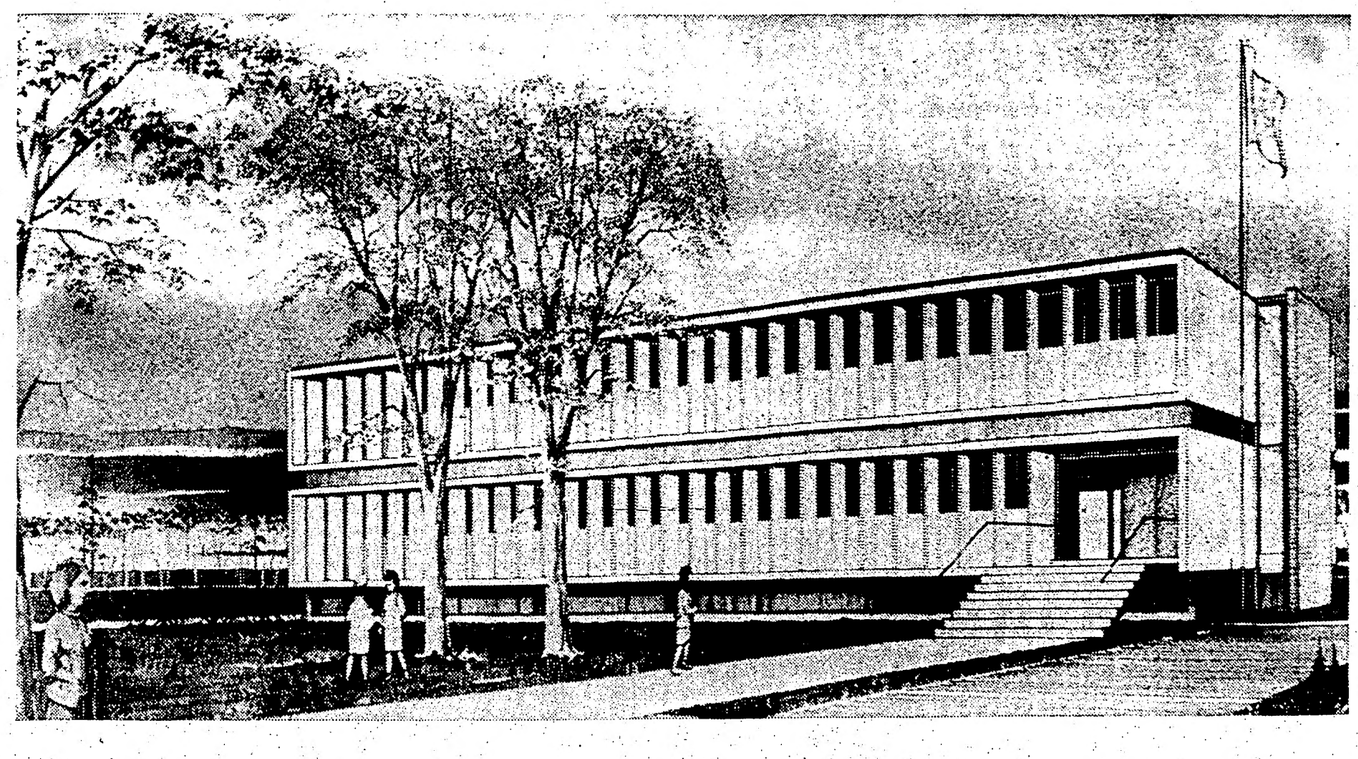

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For a Happy, Prosperous Year 5726

5726

A YEAR OF CHALLENGE

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Extends sincerest New Year wishes to
The President and the Prime Minister of the State of Israel;
the Leader of the Opposition in Israel, President of the
Herut Movement and former Underground Leader

THE HON. MENACHEM BEGIN

to all our friends and to all those who work for
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in two-thousand years.

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HERZL and JABOTINSKY

The Zionist Revisionist Movement which always has served faithfully the cause of National Jewish Redemption is pledging anew rededication to its ideals and the grandeur of Israel.

To all men of good will go our sincerest wishes for a Happy New Year and for peace.

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synagogues

INSTALLATION

● Adath Israel Brotherhood will hold its annual installation of officers on Saturday, September 25th, in a Maariv Service followed by dinner and dancing. The following will be installed: Phil Granovsky, president; Dr. Len Goodman, 1st vice president; Al Collis, 2nd vice president; Charles Bain, secretary; Ben Bader, treasurer; Bill Berk, Harry Chadwick, Jack Freeman, Joseph Goldberg, Murray Hurst, Ed Morrison, Max Scher, Harry Solomon, Nat Stein, Sol Wainberg, trustees.

● First USY Rosh Chodesh Seminar of the congregation will take place on Sunday, October 3rd, 3:00 p.m. Guest lecturer will be Rabbi Norman Kleiman, Adath Israel Educational director. His topic will be: Yom Kippur in the Synagogue.

● Pre-USY held opening meeting and registration last Sunday, September 19th. Clubs Yavneh and Torah had their opening meeting and USY weekend with an Oneg Shabbat on Friday, September 17th, in the form of a Kinus. Club Atid special guest that night was Paul Freedman, national director, Atid, of New York.

● The Tefillin Club resumed meetings and Sunday morning services last Sunday, September 19th.

● Youth Congregation and Junior Congregation of Adath Israel will begin services every Shabbat at 9:30 a.m.

TO ADDRESS CONGREGATION

● Rabbi G. Felder, spiriutal leader of Shomrai Shaboth Congregation, will deliver a Shabos Shuva Drosho in the synagogue's new building on Saturday, October 2nd.

● The Maariv Talmud class will study the Tractate Rosh Hashana evenings before Mincha; Saturday morning, Tractate Gittin, also Rosh Hashana afternoon, September 27th and 28th. The Rabbi will deliver a Shiur an hour before Mincha.

ANNUAL OUTING

Leonard Mayzel Ontario Lodge 1800 of B'nai B'rith held its tenth annual outing and birthday party for the children of the Bloorview Home for Incurable Children at Toronto Island last Sunday.

Aim of the group is to foster understanding of the acute problem of care of these children.

KASHRUT CRISIS IN AUSTRALIA

SYDNEY, JCNS) — A crisis over killing and marketing kosher meat in Sydney came to a head last week, with the suspension of the conjoint Shechita Committee. An interim committee has been formed to administer slaughtering for five kosher butcher's shops until the Federation of Orthodox Synagogues is ready to assume control.

The Conjoint Shechita Committee was made up of representatives of the Central and Mizrachi Synagogues. The interim committee which now controls the matter comprises representatives of the Sydney Beth Din and individual communal representatives from three major synagogues.

What caused the crisis was the decision of the Federation last month to take over and reopen a former kosher butcher's shop in the strongly Jewish suburb of Bondi Junction. It was to be managed by the president of the Federation, who was also president of the Conjoint Shechita Committee.

Other kosher butchers raised objections, and two left the Conjoint, obtaining kosher meat from their own shochet, who had previously been employed by the Conjoint.

SPAIN SEEKS DOCUMENT

MADRID (JCNS) — A priceless Jewish document, the "Almanach Perpetuum," dating from 1496 is believed to have been stolen from the Valencia Municipal Archives in Spain.

It is by Abraham Ben Samuel Zacuto, the Spanish-Jewish astronomer and historian, who went to Lisbon after the expulsion of the Jews from Spain in 1492 and was consulted by Vasco da Gama before the Portuguese explorer's voyage to India in 1497-98.

The ships for the expedition were equipped with Zacuto's newly perfected astrolabe, which was made of iron instead of wood.

The document was missed after it had been borrowed by a Swiss girl, Miss Ruth Laux, at the archives building in Valencia for several days in succession, and a nation-wide alarm was broadcast. So far, neither the document nor the girl have been traced.

Archives staff noticed that the girl would leave papers and books and the old Jewish manuscript on the table of the reading-room while she went out for an interval each day.

One day, the girl did not return, and staff who examined the books and papers left on the table could not find the precious document. Two years ago old Jewish gold and silver rings were stolen from a museum in Barcelona. They were later returned, but neither the identity of the thieves nor their motives were ever discovered.

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RAPHAEL, SCHOLAR AND STATESMAN EXONERATED

TEL AVIV (JCNS) — Mr. Itzhaq Raphael, the former Deputy-Minister of Health and a leading member of the National Religious Party, was exonerated and acquitted of complicity in the Tel Giborim bribery charge by a special court appointed to deal with the case.

Mr. Yehuda Spiegel, the former director-general of the Health Ministry, (now serving a prison sentence) on whose testimony the State Attorney, Mr. Zvi Bar-Niv, had been counting, refused to testify against Mr. Raphael.

Mr. Bar-Niv therefore told the court that as Mr. Spiegel would have been his main witness there was no case against Mr. Raphael.

The three-judge court consequently acquitted him.

the lively arts

by D. COHN

● **Saxophonist Paul Brodie of the Brodie School of Music and Modern Dance in Toronto, who aroused keen interest last season in musical circles throughout the entire continent with his vibrant playing, has a busy schedule ahead in the immediate future. On October 24th, he presents a full recital for the University of Toronto Sunday night series; he is included in the Etobicoke Concert Series on November 24th; on November 20th his own school presents its second combined student concert at the auditorium of Central Technical High School.**

● The "Requiem", Opus 39, by the British Jewish composer, Wilfred Josephs, will be given its world premiere at La Scala, Milan, on October 28th. It won first prize of three million lire in the City of Milan's first international competition in December, 1963. It does not incorporate the usual Latin text but the Kiddish, and is sung in Hebrew. Negotiations are in progress for the British and American premieres of the "Requiem" in 1966, and for its inclusion in next year's Israel Music Festival.

● Historica Hebraica, a display of Jewish cultural art and historical exhibits from the Jewish Museum in Prague, has been opened in the West Berlin Jewish community center. The exhibition would help acquaint the younger German generation with Jewish tradition and culture.

It contains about 500 documents and art objects, depicts Jewish religious and cultural life in Bohemia, Moravia and Prussia during the past 400 years. This is the first time they have been shown outside Czechoslovakia.

● Impressario Sol Hurok, vacationing in France, negotiated to have Marion Anderson suspend her retirement from concert singing to give a program of American Negro spirituals in Sainte Chapelle, the renowned Gothic church in Paris, on September 28th. It will be a gala occasion sponsored by Premier Georges Pompidou on behalf of the first World Festival of Negro Arts, which will be held in Dakar, Senegal, next April. Miss Anderson will receive a fee of $10,000. Maria Callas is the only singer said to have received a higher fee in France.

Miss Anderson is excited about the whole idea.

● The Tahse Corporation will send a company of Funny Girl on a two-year tour of the United States and Canada by special arrangement with Ray Stark, producer of the Broadway show.

Cast will include Lillian Roth as Fanny Brice's mother; Anthony George as Nick Arnstein and Marilyn Michaels as Fanny Brice. Lawrence Kasha will stage the road version; Larry Fuller is doing the dance numbers; Stanley Simmons, the costumes; Robert Randolph, the scenery and lighting. Musical is by Jule Styne, Bob Merrill and Isobel Lennart.

It is interesting to note that Marilyn Michaels, 22-year-old thrush, comes by her fabulous voice naturally. She is the daughter of Freidele the Chazante (lady cantor), famous as an American-Yiddish singer, and niece of the well known, late Cantor Moishe Oysher. With such a background, she's "made".

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Mr. Marcus wishes to express his appreciation on this occasion to the administration of the Beth Tzedec Synagogue and participants of the Talmudic Study Group which meets every Saturday afternoon an hour-and-a-half prior to Minkha Service, Msechat Sukka, presently in progress. All are welcome to join.

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A HAPPY NEW YEAR

DISCUSS MARRIAGE LAWS

LONDON (JCNS) — The question of the marriage laws as they affect women will be the first major issue discussed by the newly-formed Association of Jewish Women's Organisations at its main meeting next month.

At the meeting, to be attended by the councils and group chairmen of the affiliated organisations as well as by the "guiding body" of the association, information will be given regarding the petition which is to be sent to world rabbinical authorities by the International Council of Jewish Women.

Representatives will then report back to their own groups, who will discuss the issue and decide whether or not they wish the association to support the petition. (The association has ruled that its resolutions will not be valid unless they are passed unanimously).

Formed in May under the chairmanship of Mrs. Max Braynis, who is also president of the League of Jewish Women, with the primary object of exchanging information and discussing problems of interest to women, and Jewish women in particular, the association includes in its members so far, the League, the A.J.A. women's union, the Liberal Synagogue's Federation of Women's Societies, the Mizrachi Women's Organisation, British Women's Ort, Pioneer Women and the Reform Synagogue's Association of Women's Guilds.

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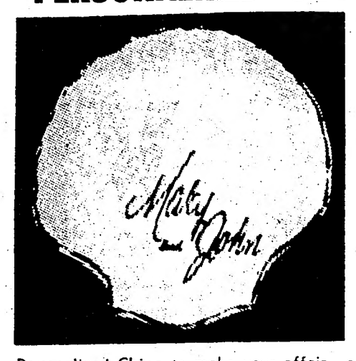

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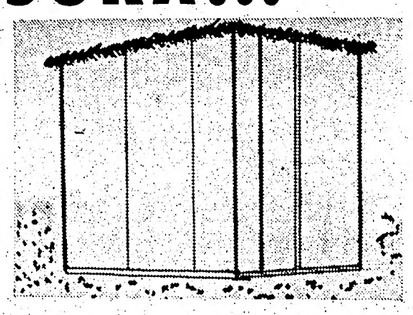

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HUMAN RELATIONS

Fighting Next Door

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QUESTION: I live in a big apartment house and I think the walls are made out of paper, as a person can hear every word in the next apartment. I have three children and a good husband and live a very happy life.

I feel very sorry for a distressed mother I know very well. She is a very wonderful person. Lately my neighbor has been fighting all the time—husband with wife, and mother with daughter. This daughter has no respect for her parents. What disturbs me most is when the mother has a fight with the daughter, the daughter curses her unbelievably. This girl screams so loud you can hear her a mile away. She is in her first year in college.

They also have a younger son. The mother goes to work, so of course all the fighting is at night. It wakes up my children, and it is making a nervous wreck out of me.

How can I help this mother to know how to deal with such a miserable daughter, and also to teach this daughter to respect her mother?

* * *

ANSWER: In a family where such screaming and fighting as you describe goes on, there are no saints and no devils. Both the parents and the grown children are responsible. It doesn't matter who initiates the fight. Often the very one who appears as the martyr to outsiders is actually the inciter to the riots on the inside.

Perhaps you see this woman as the innocent victim because you want to maintain your friendly relationship with her. Besides, to be critical of her might spread the area of fighting to include you and your family, and of course you want no part of that.

Hearing all that is going on in your neighbor's home may not have been too annoying at first, because by their yelling, you were kept informed. Without prying or probing your curiousity was satisfied. The pleasure you got from this made you feel guilty. This may be why you can neither speak to her directly, nor complain to the authorities about these very disturbing noises. To complain would be like an act of disloyalty. Yet at the same time, you want to protect your children. So you are also torn between your loyalty to your family and loyalty to your neighbor.

* * *

A girl of 18 who talks this way to her mother is emotionally disturbed and is yelling for help. If the girl's behavior really distresses the parent, then the mother should start doing and stop yelling.

With your little ones awakened and frightened by the yelling and fighting next door, you have no alternative but to speak to your neighbor about it. If she is the wonderful person you say she is, she will do something about it. Your neighbor's walls must be as thin as yours, and she must hear the noises from other families. Your complaint will, therefore, not come as a surprise to her. Of course, there is always the possibility that she may become angry with you. But if you handle it tactfully and without fear, she may accept it. Permitting these fights to go on and be heard by others may be this woman's way of requesting sympathy, but not criticism.

Your neighbor's children are emotionally hungry and fatigued. For them to be helped, the parent who appears to be the scapegoat must first get some help. When she gets along better with her husband, the children's behavior will improve too.

GERMAN YOUTH DISCUSS ISRAEL

OLDENBURG, (JCNS) — The speedy implementation of a youth exchange programme between the Federal Republic and Israel was urged at a conference of the youth section of the trade union organization in Lower Saxony, here this week.

The conference, which represented about 150,000 young trade unionists, also decided to ask the Government in Bonn to help finance the exchange programme and to enact more effective legislation to punish the glorification of war.

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"Are you a salesman, collector or personal friend?" asked Harry.

"Well," and the man seemed hesitant, "I'm a little of all three."

"Looking quickly at his list, Harry said, "The boss is out of town at a business conference, but you may walk right in."

HIGH INTELLECT

Alan Michaels lined the walls of his library with beautiful bookcases. Then he consulted the manager of the local book store about the kind of books to place upon the shelves.

Said the manager: "To set off the decor of the room, only de luxe sets should be used. These are books expensively bound. They're rich looking and give an atmosphere of culture."

So Alan ordered sets of classical writers and various encyclopedias. But after arranging the books, he found that part of a shelf still remained vacant. He called up the bookseller.

"Will you please send me right away a prominent author in a couple of volumes?"

PLAY OF WORDS

A grandmother was very much impressed by an oration she heard at a celebration arranged by her Hadassah chapter. She just had to approach the speaker afterwards and comment:

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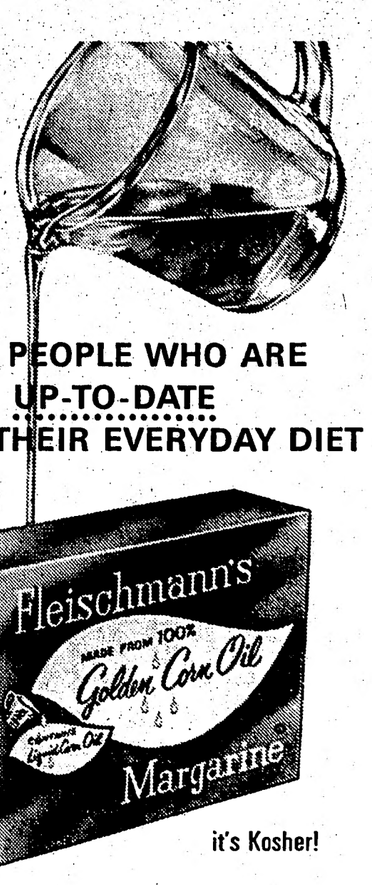

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toronto women

HELD MEETING

Sisterhood of Shaarei Tefillah Synagogue held its first general meeting of the season recently. Mrs. B. Rosenweig, Chaplain, opened the meeting with a prayer from the Machzar. Mrs. Norman Rasky, program chairman, introduced Irving Roth who read from Sholom Aleichem and other authors, Mesdames Carl Dubin and Alex Platt read excerpts in an English monologue on four characters from Children of the Shadow.

Lingerie was modeled by Mary Cohen, Belle Mernick, Phyllis Sugar and Fay Weisbrod.

Mrs. N. Miskin announced that Sisterhood bowling is in session. Mrs. S. Hirsh is chairman of Israel Bonds; Mrs. M. Fishbane, editor of the synagogue bulletin.

CONTEST

An original playwriting contest of dramatic or musical nature is being sponsored by Hadassah-Wizo and will be produced at the organization's 21st biennial convention here in January. Closing date for entries is October 25th. The panel of judges include: Rupert Caplan, producer of CBC; Charles Rittenhouse supervisor of the English department, Montreal Protestant School Board; Mrs. Milton Eliasoph, coordinator educational; Mrs. Ezra Lozinski, coordinator educational; Mrs. L. I. Frolich, national chairman, programing of Hadassah-Wizo.

B.B. WOMEN BUSY

Mrs. David Kofsky, president of B'nai B'rith Women District 22, now is engaged in speaking in Ottawa, Montreal and Halifax, visiting the different sections on her way to the Maritimes. Mrs. Toby Isaacs, executive director, is in Washington, attending a five-day conference with district directors of International B'nai B'rith.

OFFICERS

At a recent meeting of the Council of Mizrachi-Hapoel Hamizrachi Women's Organization, the following were elected to office: Mrs. M. Chesley, president; Mrs. H. Reichman, 1st vice president; Mrs. F. Ross, 2nd vice president; Mrs. S. Zeifman, corresponding secretary; Mrs. M Bregman, recording secretary; Mrs. K. Devor, treasurer; Mrs. L. Kurtz, ways and means; Mrs. J. Weinstock, membership; Mrs. H. Fishbane, contact; Mesdames B. Zeifman and B. Rosenfield, social; Mesdames T. Citron and M. Pearlman, Israel Bonds; Mrs. L. Tarnow, mother in Israel, Mrs. E. Goldsmith, publicity; Mrs. B. Sokol, life membership; Mrs. F. Steinberg, J.N.F.; Mesdames F. Rosensweig and Y. Shuster, cultural; Mrs. D. Margulies, honorary Council member.

OPEN MEET

Golda Meir Club, Pioneer Women, held its opening meeting at the home of Mrs. Jack Zweig, Monday evening, September 13th. Mrs. S. Lichtenstein, president, presided. Bazaar reports were given by Mrs. I. Lepofsky, convenor, and Mrs. S. Borovoy, ticket convenor. Mrs. H. Pike, convenor, reported on the sale of New Year cards. Raffle of a cardigan, donated by Mrs. R. Calmus, was won by Mrs. B. Gonick.

HADASSAH DAY

Hadassah Day takes place at the Zionist Building, September 29th, 10 a.m. Guest speaker during the morning session will be Ben Schlessinger, Associate Professor, Social Work, University of Toronto. A skit will follow. Individual workshops will be held in the afternoon. Participating will be: Mrs. Bernard Mayer, president; Mesdames Morris Kaufman and Harold Fink, vice presidents; Mesdames Allen Small, Wilfred Posluns, Morris Rubenstein and Irving Beckerman.

BAR ILAN SPACE CRISIS

TEL AVIV, (JCNS) — Because of lack of space Bar-Ilan University had to turn away one-third of the students applying for admission, a spokesman for the university said here this week. He explained that of the 1,200 applications received for the coming academic year, only 800 could be accepted.

About 2,000 students will be studying at Bar-Ilan in 24 departments, compared with 1,534 last year, he said. The academic staff has increased by one-sixth, to 320.

During the coming academic year about 520 students, 28 per cent of the student body, will study in the department of natural sciences. In addition, new physics, biochemistry and microbiology laboratories will be built.

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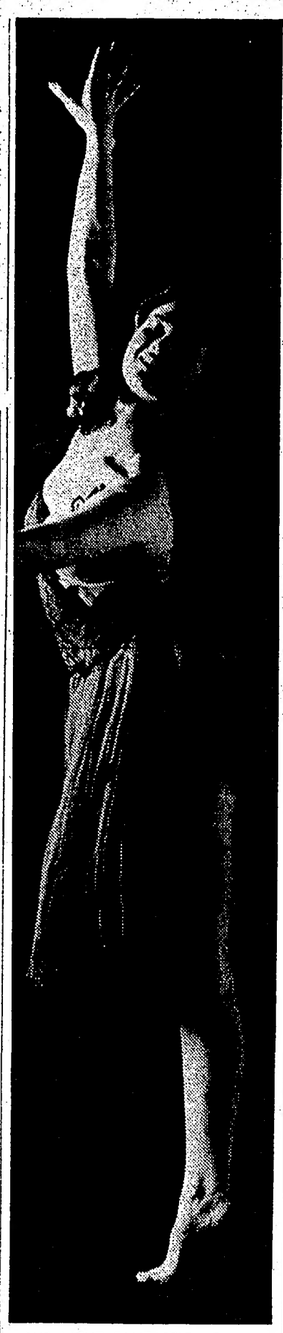

THE LIGHT FANTASTIC:- Rhonda Reman, 15-year-old ballet dancer of the Canadian Junior Ballet Society, shown in a scene from Bacchanale. The company now is entering its seventh year. Members are taught advanced ballet technique, performing and stage presentation. This season's workshop activities will include preparation for the annual Easter performances in Toronto and participation in the Northeast Regional Ballet Festival which will be held in Washington next spring.
Auditions for ballet dancers, 14 years and up, are being held at the Society's headquarters, 1920 Avenue Rd., tomorrow, Saturday, September 25th, at 5:00 p.m. according to Mme. Diana Jablonska Varps, artistic director of the Company.

GRAND ENTRANCE

By RUTHIE

Sometimes you want to make a grand entrance. Usually the reason is silly. Mostly it's because you want to impress the other girls with something superficial. If you get someplace on time, who's liable to notice you right away in a crowd? This way you're bound to stand out.

* * *

For weeks I was anticipating going with my husband to one of his open meetings. He belongs to an exclusive group. Meetings are closed as a rule. When they do have a Ladies' Night, it's an event.

Often I've wondered why these get-togethers were so hush-hush. After all, nothing happens that I don't know about sooner or later.

I've finally come to the conclusion that nothing really takes place that would stop the world from going on; they just like to feel important. Also, these affairs invariably end in the regular way — a game of poker. It's the manly thing to do and gives them a chance to gossip.

Huh, they say women talk a lot. Did you ever hear a male once he gets going? I pity the poor subject. How do I know? There are ways of finding out.

Talking about poker — I hate the game. In fact, I can't stand any card game. Maybe it's because I'm too dumb. I just can't concentrate. I tried mahj four or five times and finally gave up. There are some who do and some who don't.

You know how it is though. There was a time when we circulated in a crowd that liked to wind up a Saturday night with a poker game. It turned out that, if I couldn't fight it, I joined it.

Me play? *Gay shoin* (go already). First of all, I encouraged the games in my house. I discovered it was better for my nerves to have my husband at home than to wonder when he'd come in.

So my part was to provide the eats. And I didn't serve just sandwiches. I'd shred a couple of boiled chickens and make chicken salad accompanied with applesauce and gobs of tea or coffee, or else maybe spaghetti and meatballs — you know, just a snack. Then I fell asleep on the couch till the wee hours of the morning, when I woke up to say goodbye.

Once I really did try to play. But, as someone explained, playing cards with me was like taking candy from a baby. So I gave up.

* * *

Look how a person can digress! Here I start out with a grand entrance and end up playing poker. Now how did that happen? Oh, yes, it's only that I like to explain and be specific.

Well, coming back to the issue. I was geeting all *fahrpootzt* (dressed up) for that special night. As luck would have it, Ned came home late.

"Hurry! We don't have all night," I greeted him.

"It's okay. We'll make a grand entrance."

That I didn't contest.

* * *

Rooms were ablaze in one part of the building. Noise filtered out. "Ooh-ha," said my better half as we got out of the car, "there's really an *oilem* (crowd)."

But the directory indicated we were to go to another end of the hall. So, alright.

We opened the door. "So where is everybody?" came from my surprised mate.

Seated around a small table were fifteen (I counted them later) men. It was an executive meeting.

"Where are the ladies?"

Someone answered, "Ladies' Night is next week."

What a let-down feeling! Why did I get all dressed up? For the men? Certainly not. I wanted the other women to see I could look as good as they anytime.

Anyway, a grand entrance I made. Every man's head turned towards me. And when somebody got the floor, he said, "Lady and gentlemen . . ."

So I was the lady and I felt good. Who cares if I went a week early!

(CJN 1965, Sept.)

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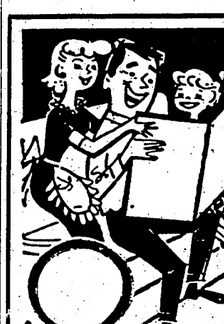

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Return of Popular Opera

Puccini's La Boheme, always a favorite with opera fans, will be seen at four performances during the present run of the Canadian Opera Company at O'Keefe Center. Dorothy Coulter of the Metropolitan Opera will share the lead soprano role of Mimi with Hamilton born Lilian Sukis. Apart from Miss Coulter, the entire cast is Canadian. La Boheme is being conducted by Canadian James Craig who has been with the company since 1957, and directed by Andrew MacMillan. Sets are by Marie Day and costumes by Warren Hartman.

LEADING MEMBER OF CANADIAN OPERA COMPANY — Bernard Turgeon, who assumes the role of Dr. Bartolo in The Barber of Seville, one of the operas presented by the Canadian Opera Company during its present three-week run at Toronto's O'Keefe Center.

Hit Comedy Warmly Received

The hilarious Broadway hit comedy, Luv, now being performed at the Royal Alexandra Theater for four weeks, is tickling the funny bone of Toronto theater goers. The laugh riot stars Tom Bosley, Dorothy Louden and Herbert Edelman in a fast-stepping romp about marital misadventures. It is author Murray Schisgal's bonanza break on his initial try in the big time and it won for director Mike Nichols a prized Award.

Tom Bosley portrayed the late Mayor LaGuardia in the musical, Fiorello! Dorothy Louden won the Theater World Award in, Nowhere To Go But Up, and Herbert Edelman received acclaim from critics and public for his performance as the telephone repairman in the New York production of Barefoot In The Park.

Leading Actor Joins Canadian Players

Douglas Rain, considered by many to be Canada's leading actor, will play the role of Christy, the Playboy of the Western World, when that play opens on October 7th at the Central Library Theatre. Mr. Rain is well known for his excellent television performances in CBC television dramas, as well as for his performance of Prince Hal in, Henry IV, Part I, and, Falstaff at this year's Festival. Pegeen Mike co-stars in this play produced by Canadian Players.

The Playboy of the Western World will play in repertory until Christmas with two other plays: Murder in the Cathedral, by T. S. Eliot; The Firebugs, comedy by Max Frisch.

Crest Repertoire

Following are the first five plays the Crest Theater will present for the 1965-66 season: The Private Ear and The Public Eye, by Peter Shaffer, October 20th to November 6th; Tiny Alice, by Edward Albee, November 10 - 27; Mr. Scrooge, by Wood, Claman and Morris, December 1 - Jan. 1, 1966; Hay Fever, by Noel Coward, January 5th to January 29th; The Physicists, by Friedrich Durrenmatt, February 2 - 19.

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THEATRE IN TORONTO
by BARBARA I. PEARL
LUV: OR IS IT?

However one may feel about Murray Schisgal's, Luv, being performed now at the Royal Alexandra — whether amused by the play per se or shocked by the suggestive elements — one way or another it hits the marrow.

It is hilarious on the surface. Two college mates meet after fifteen years. They confront each other on a bridge where one, thoroughly dejected, contemplates suicide. It takes the other to dissuade him from such action. To bolster each other up, they recall their unhappy childhood.

Suddenly the tables turn — the well-to-do friend, he who is to be envied for his newly acquired affluence, reveals his wedded unhappiness. He pleads with the other to take his wife off his hands, make love to her. This way it would be easier for him to obtain a divorce and marry his paramour Linda.

Enters the wife. It doesn't take her long to shed her virtues.

One thinks this ends it. But, no. The course goes into reverse. Husband number one finds he has made a mistake, wife finds she's erred and the old friend is just where he began — ready to commit suicide.

Of course, there is the undercurrent of stress and strain an unhappy marriage creates. However, Jack Sydow, who stages the company on tour, does a fabulous job in maintaining a brisk pace and effecting the ludicrous.

Tom Bosley as husband is dynamic. His sense of humor, his interpretations keep the entire affair on a lighthearted level.

Dorothy Loudon effectuates the typical college-bred wife: her mind runs from the prosaic to the most intellectual. But she differs from the average female in that she doesn't nurse her frustrations. Miss Loudon grasps the situation and acidly presents its comical aspects.

Herbert Edelman, the apex of the triangle, is what makes Luv run. It is sheer delight to see him crush, like putty, a serious predicament into a state of pure burlesque.

There is too an element of surprise, unfair to disclose. Suffice it to say that Luv in any form is here to stay.

SPILLING OUT COMEDY—Dorothy Loudon in one of the comical scenes from Luv, the hilarious farce by Murray Schisgal. Miss Loudon is co-starred with Tom Bosley and Herbert Edelman in the New York comedy smash now playing through September 13th at Toronto's Royal Alexandra Theater.

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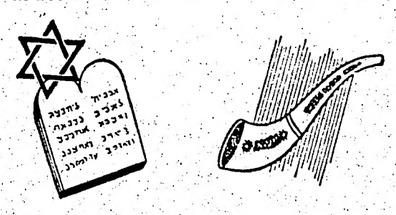
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TRAVEL AND ADVENTURE

by BERNICE DYMENT

PORTUGAL: IN THE FOOTSTEPS OF MARRANOS

Within five hours of stepping from the plane which brought me from Toronto to Lisbon I found myself careening by taxi down a maze of steep winding streets, unchanged since Christopher Columbus' day, to attend the funeral of a man I had never known — and to meet a man I knew only by name.

It all seemed to accentuate the ambivalent feelings which surrounded my decision to visit Portugal and Spain and explore their Jewish history. For was not the Iberrian Peninsula the land of Jewry's Golden age only — but also an era of poetry and learning which has never found its equal? And was it not as well the land of the Inquisition and the repository of the most horrendous catalogue of torture, death and destruction ever visited upon our people — with the exception of Nazi Germany?

So there I was, at 3 o'clock on a Tuesday afternoon, struggling to count enough escudos for the taxi fare to the "Cemeterio Israelita" on Avenida Alfonso III. Concealed by a tall stone wall, with no visible markings on the shabby wooden gate to identify it, I would never have known this was the cemetery were it not for the fact that the gate was left slightly ajar for the mourners, and through it I could glimpse the terraced rows of man-sized horizontal tomb-stones. Intuition directed my hesitant steps towards a group of three men near the small chapel — two of them in the traditional long black satin robes and four-cornered velvet hats of West-European Rabbis, and the third, a trim, well-dressed middle-aged gentleman who met the description I had been given of Dr. Elias Baruel, acting head of Lisbon's Jewish community.

Dr. Baruel was expecting me and greeted me most cordially. He introduced me at once to the Rabbis — the elder, Rabbi Abraham Assor, a black-bearded El Greco figure, pale-skinned with smoldering black eyes; and the younger, Rabbi Isaac Toledano, London-educated, energetic, enthusiastic, his dark eyes sparkling with unmistakeable good humour behind his spectacles. We proceeded at once into the chapel where a group of somberly dressed men and women were gathered about the white-shrouded figure of the deceased resting coffin-less upon a bare wooden plank. After the psalms and prayers, the body was born to the graveside, the prayer-shawl was removed and the body was placed in the raw gaping grave, in accordance with the ancient orthodox burial ritual. Prayers were said again in the chapel with the son and two young grandchildren of the deceased as silent participants, and then it was over.

There seemed to me to be a strange air of detachment about the entire proceeding I had witnessed — there were no tears, no eulogy, no overt emotion. In a few moments we drove off in Dr. Baruel's Mini-Minor, and he provided me with the explanation. The dead man was the son of a Jewish mother and a Christian father. He had neither been raised nor had he lived as a Jew, but in a letter to Dr. Baruel written during his final illness, he asked that he be buried as a Jew. It was so arranged, and the members of the Jewish community who attended the funeral came to pay their respects to one who had returned to his mother's faith, albeit only in death. That explained too, why his son who was yet another generation removed from Judaism, seemed more an observer than a real participant in the final rites. Whatever the reasons which prompted the dying wish, they like buried now with the earthly remains, and will in due course bear the weight of the heavy stone monument — yet another reminder of the days when vandalism and desecration of Jewish graves was not uncommon, and the massive horizontal stone might serve as a deterrent.

Dr. Baruel proved to be a charming, widely-travelled, thoroughly knowledgeable and articulate guide — and, I was happy to discover a highly-skilled driver Born in Brazil and educated in Lisbon, he had dedicated his life to his career as a physician and community worker. Honorary head of the community is still Professor Moses Amzalak, one of Portugal's most distinguished scholars, Rector of the Technical University of Lisbon, Professor of Economic Thought, and author of some 350 published works on Oriental studies, history and economics.

My own previous reading had given me the early historical background of Portugal's Jews, and Dr. Baruel added the more current facts. Founded in the 12th century, the course of their history had followed the same tragic pattern as their brothers in Spain — expulsion, forced baptism, or death. In the square now known in Lisbon as the Rossio, thousands were burned at the stake in an auto-da-fe. This is the square which no devout Jew will cross even today without reciting, at least under his breath, a "kaddish" for the martyrs who suffered there the supreme test.

And is there a more heroic chapter in Jewish history than the one written by the Marranos, whose Jewish ancestors were converted to Christianity in the 15th centuries in Spain and Portugal. The Sephardic ritual of the London Synagogue, founded by Marrano fugitives, contains a prayer still recited on the eve of Yom Kippur, on behalf of "our brothers who are confined in the prisons of the Inquisition".

Oporto, Portugal's second city, is a Marrano stronghold, and has a fine synagogue built in 1923 as the gift of a Jew from Baghdad, Mr. Kadoury. Dr. Baruel told me that for many years after World War II, when the refugees had dispersed to other countries, the synagogue was closed for lack of a "minyan". Now it has re-opened, for there is an industrial boom in Oporto, and many American and British companies have established factories there, staffed by Jewish technicians and supervisors.

The year 1802 marked the revival of Jewish community life in Lisbon, when Jews from Gibraltar were invited by the then King of Portugal to come there and establish themselves. The King had been greatly touched by the fact that when he had visited Gibraltar, the Jewish community had tendered a special reception in his honour, and he wished to make a reciprocal gesture of goodwill.

After the founding of the Republic in 1910, the present community was organized on an official basis for purposes of religion, charity and instruction, to be governed by a Board elected every three years. After the Nazi advent, thousands of Jews from Germany and Austria swelled the Jewish population of Portugal. Many, of course, left after the war, reducing the population to its present 650 souls.

Dr. Baruel who was in charge of relief work for Jewish refugees told me, from personal knowledge, of President Salazar's highly humane, sympathetic and liberal policy towards the refugees for whom he ordered double rations even during the worst periods of food shortage. "President Salazar has not been and is not today against Jews", Dr. Baruel stated emphatically. "In Portugal today, there is no better recommendation than to be called a Jew. We are respected because we have no political aspirations, and we live by a firm code of ethics — we have no bankrupcies and no criminals. We are free to maintain our own institution, there is no quota limiting the acceptance of our children at the universities, and we maintain close and warm friendships with our Christian Portugese neighbours, and colleagues".

Lisbon's Jewish community is not an affluent one. The rich Portugese Jews have assimilated, and the rest are mainly middle-class businessmen, or are engaged in the import-export business for the country's major products — cork, wines, fish and fruit. Nonetheless, they maintain a beautiful old synagogue, a fine community centre, and a Jewish hospital (with two wards of six beds each, and a mikvah). Funds are not yet adequate to maintain a parochial school, but kindergarten clases are conducted at the Jewish eCntre, and cheder classes at the synagogue.

Dr. Baruel took me to see Shaare Tikveh Synagogue, and the Jewish Centre—both unmarked by any nameplates, for the policy is not to make any display. Dr. Baruel pulled the bell-chain outside the wall, and the caretaker admitted us to the inner courtyard in the centre of which stands the synagogue. It was built in 1902 at a cost of 92,000 escudos, and rebuilt again after the disastrous fire 15 years ago, at a cost of more than one million escudos. The ark containing 26 Torahs is now fire-proof, a skylight was installed in the lofty roof, and a second gallery added for the women of the congregation. There is also a smaller chapel for study and prayer, and outside at the back, a permanent Sukkah where the entire community comes to celebrate the Festival of the Harvest.

Here again we met Rabbi Toledano, surely one of the busiest men in all Lisbon, for in addition to his duties as rabbi, teacher and shochet, he also teaches at Lisbon's English school. I could not help but be impressed with the dedication of this splendid young man who chose to return to this small, far from wealthy community, to follow in the traditions of his father who had also been a Rabbi in Portugal — and of his ancestors who had contributed so much to the flowering of Judaism in the ancient Spanish city of Toledo (hence his family name "Toledano"). With men such as Dr. Baruel, Professor Amzalak and Rabbi Toledano, Portugese Jewry has indeed been blessed, no matter what other limitations there may be upon their existence as Jews.

(continued on page 12)

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[illegible]STY, STEVEN. On September 16th, late of 3638 Bathurst Street.

[illegible]PHILLIS, [illegible]STEVEN On September 19th, late of 21 Meadowcrest Road.

[illegible]ICK, SYDNEY On September 13th, late of 18 Corwin Crescent.

FREEDMAN, LOUIS. On September 16th, late of 26 Delaware Avenue.

[illegible]OZENAL, SAMUEL. On September 19th, late of 3 Flemington Place.

FURLANDER, ESTHER. On September 17th, late of Jewish Home for the Aged.

LEVY, ANNIE. On September 13th, late of 743 Bloor Street West.

ROCKMAN, SOPHIA. On September 16th, late of 4 Model Avenue.

SALTER, HENRY. On September 13th, late of 15 Charleswood Drive.

UPFAL, LEWIS. On September 17th, late of 127 Ennedale Road.

WINEBERG, SOLOMON. On September 14th, late of Sunnybrook Hospital.

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September 7, 1965

I should like, on behalf of the Government and the people of Ontario, to express best wishes on the occasion of the celebration of Rosh Hashana by our fellow citizens of Jewish faith.

I sincerely hope that the New Year will bring with it peace, happiness and prosperity to all people of every race and creed in all nations of the world.

We live in troubled times; but, the history of the people of Jewish faith for some 5726 years is proof that mankind can prevail over seemingly insurmountable obstacles.

John P. Robarts

John P. Robarts,
Prime Minister of Ontario.

PORTUGAL

(continued from page 11)

And then we stopped at the Jewish Centre which occupies the second floor of what appeared to be an old converted apartment house. We saw the library, the assembly room still gaily decorated from the recent Purim party, the meeting rooms and kitchen. Events on behalf of WIZO, ORT, JNF and other community and Israel-oriented organizations are held there regularly, for in no sense is this an insular community, cut-off from the mainstream of Jewish life and identity.

A final stop at the campus of the University of Lisbon completed our tour. With great and well-justified pride, Dr. Baruel conducted me through the vast hospital where his wife's cousin Dr. Alice Levy, a graduate of the university, is now assistant to the Chief of Neuro-Surgery. I was particularly fascinated by the facade of the Law Faculty, with its giant mosaic figures of the world's great law-givers, among them Moses, bearing the tablets of the Ten Commandments, in Hebrew. And of course, the magnificent Auditorium, one of Europe's show-places, built with funds from the endowment of oil-tycoon Gulbenkian, the interest of which amounts to some $10,000,000 annually.

My notes bear one final notation — via Dr. Baruel, a hearty "Shalom" to the Jewish community of Toronto from the "Comunidade Israelita de Lisboa". What they may lack in numbers, wealth and organizational strength seem to me to be more balanced by their self-respect, their steadfast loyalty to their old traditions, their concern for the future of the Jewish community, at home and abroad, and their tenacity.

(Mrs. Dyment recently visited Spain, Portugal and Gibraltar. Her report is the first of a three part series).

BRITAIN EGYPT -

(continued from page 2)

ing itself to Whitehall, but a little appreciation that more than self-interest is involved would not have gone amiss in these painful days of decision, which are unlikely to be much eased by the visit to Cairo next month of Mr. George Thomson, the Minister of State for Foreign Affairs.

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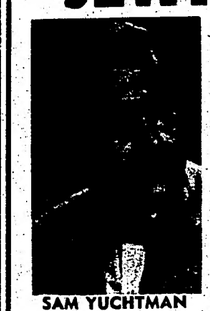

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THE CANADIAN JEWISH NEWS

rosh hashanah 5726

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Jerusalem Menorah at Knesset Entrance symbolizes Israel's national sovereignty. Reproduction of painting by artist Barrie Brot

NEW YEAR MAGAZINE, TWO SECTIONS • SECTION 2 — 32 PAGES • SECTION 3 — 8 PAGES

NEW YEAR MEMO FROM THE PUBLISHER

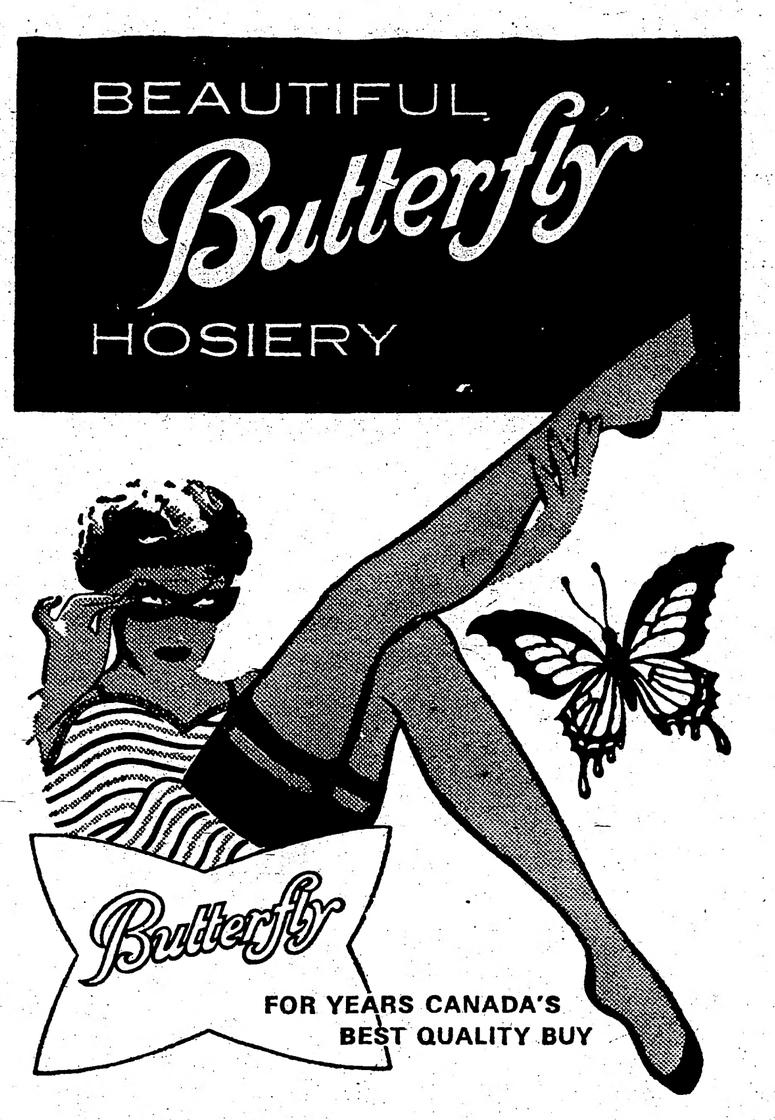
The Rosh Hashana 5726 issue of The Canadian Jewish News is the biggest newspaper ever published by us. The reader also may consider it one of the most interesting in the history of this paper.

As we add the final touches to this, the sixth, Rosh Hashana number of The Canadian Jewish News, our sincerest wishes for a Happy New Year are extended first to our readers to whom the paper really *belongs*. For, if we have been able to make such progress during six years—which is considered a very short period of time in our industry —, it is due to those who read it. They read it because they find The Canadian Jewish News a *different* publication in the field of the Jewish press in English. We are proud—while The Canadian Jewish News is intensely Jewish, dedicated to Jewish education and to the defense of the historic ideals of our people — simultaneously it is less parochial.

On this Rosh Hashana eve we also express our appreciation to those both in the community and outside it who regard The Canadian Jewish News an important medium of advertising. The Canadian Jewish News solicits and welcomes such advertising only that "moves merchandise" or serves in any way the patron — the one who wishes to reach the Jewish market through our newspaper, the only *regularly appearing weekly* Jewish newspaper in English in Toronto (and in Ontario).

Last but not least, we are under the impression that those in the community who have encouraged us from the beginning when the going was rough — those who have from the start recognized in The Canadian Jewish News its journalistic force and dedication to the universal ideals of the Jewish people, our loyalty to the cause of democracy and freedom here and abroad, to peace — certainly are sharing today our satisfaction that Toronto is one of the few cities on the North American continent with an independent, flourishing Jewish newspaper.

A Happy New Year to all!



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CANADA AND THE NEAR EAST

The Hon. Paul Martin, Foreign Minister of Canada.

In an article written exclusively for The Canadian Jewish News, our Secretary of State for External Affairs explains the country's position in the Mideast conflict.

By PAUL MARTIN

I count it an honour to again be given the opportunity to contribute to the Rosh Hashana issue of The Canadian Jewish News which reaches so prominent and important a section of our Canadian community.

In the knowledge of the widespread interest in Canada of the peace and progress of the state of Israel and all the other countries of the Middle East I consider it appropriate at this time to review Canada's substantial contribution over the years to Middle East peace efforts.

Through the long and troubled history of political developments in the Middle East Canada has for a number of cogent reasons taken a close interest in the area. Canadian Government policy in this respect has been consistently United Nations orientated in the realization that the United Nations provides the best instrument and channel to contain tensions between countries of the region and to seek constructive ways of settling long-standing disputes.

Through a policy of objectivity and balance on issues touching the dispute between Israel and its Arab neighbours, by recognizing the right of Israel to continue to exist and to prosper and the right of its neighbours to do likewise, Canada has maintained good relations with the countries of the Middle East and gained the respect of their peoples. The wisdom and efficacy of Canadian policy has been demonstrated by its successful application to United Nations peacekeeping activities such as the United Nations Truce Supervisory Organization and the United Nations Emergency Force both of which have done much to reduce tension and to avert the escalation of localized disputes. Canada's strong support for United Nations activities in the Middle East has been expressed through its contribution to the United Nations Emergency Force and the United Nations Truce Supervisory Organization and also through its material contributions to UNRWA and support of constructive resolutions during the annual UNRWA debate by the United Nations General Assembly. In these contexts, for example, Canada contributes more officers to UNTSO than any other country and Canada's contingent in UNEF is the second largest. Moreover Canada has been the third largest contributor to UNRWA since its foundation.

Canada welcomes all these opportunities to contribute toward the stability of the Middle East. It will continue through the United Nations to pursue an active role in the search for a sound basis for all forms of peacekeeping operations, the easing of tensions and a peaceful settlement.

HOW CANADIANS BUILD ISRAEL

By D. LOU HARRIS

After thirteen years of Israel Bond activity in Canada, it is opportune to pause and ponder upon the magnificent contribution of Canadian Jewry to the economic development of the State of Israel. However, to assess properly these accomplishments in their true perspective, it is appropriate also to appraise Israel's application of our investment dollars. Only by evaluating these two parallel, but joint deveolpments, may an accurate and just picture be formulated.

Although I have been privileged to visit Israel at fairly frequent intervals, since the creation of the State, on each trip I am struck by her phenomenal progress. Year by year, month by month, day by day, the expansion is startling.

The maturity attained by Canadian Jewry since 1953 (when the sale of Israel Bonds started in Canada), has been equalled by the responsible, prompt manner in which Israel has met her financial obligations to us.

Mr. Harris is national chairman of the State of Israel Bond Organization of Canada.

D. LOU HARRIS

Our investments are now being repaid — both principal and interest; thus, the cycle has run its course, and we are at last in a position realistically to evaluate the results. What remains from these thirteen years of struggle and strife? What has resulted from the campaigns and the functions and the canvassing and the cash collections? I can still recall my earlier visits to Israel. If I compare the Israel of those far-off days of 1953 (the first year of the Israel Bond Drive in Canada), with the modern homeland of 1965, I think I may see the real interest that has accrued during these thirteen fateful years.

Of course the urban centres of Tel Aviv, Haifa and Jerusalem would be almost unrecognizable to a person who had not seen them in over a decade. There has been a tremendous growth of population, a change of face with the erection of vast numbers of homes and apartments, office and factory buildings, and a change of pace in the growing cosmopolitan atmosphere that pervades these cities. Life has become, perhaps, more sophisticated.

But Israel is so much more. It is the farms, where Israel Bonds have enabled agricultural development to provide for almost all the basic food requirements of Israel's growing population. It is the scores of factories and homes in new cities that did not even exist 13 years ago. This year, I saw cities such as Arad, Ashdod, Carmiel, Dimona — cities which have been literally formed and fashioned with our Israel Bond dollars from the bare dust of the earth in the barren wasteland of the desert. During my latest trip, I was reduced almost to tears as I watched with gratitude and pride the first ship sailing into the new port of Ashdod — built entirely with development dollars — almost one year ahead of schedule.

The greatest change of all has been in the citizens of Israel. Thirteen years ago, I noted a preponderance of European and Russian Jews with a sprinkling of Jews from North America and Moslem countries well as some orientals. Today, one can see Jews from every corner of the globe — including some from behind the iron curtain. We know that development dollars are enabling Israel to perform this labour of love in providing homes, jobs, schools, hospitals and other essential services for these immigrants.

But my supreme joy was to observe the children. In only one generation, Israel is bridging the cultural and educational gap of centuries, educating the sabras to grow up into proud, resolute Israelis.

Considering the miracles that have been wrought until now in Israel, because of Israel Bond participation in Canada, the thought of what might be accomplished in the future is almost overwhelming. If so much can be built on the basis of a desolate, poverty — stricken wilderness, we can have no conception of the immense possibilities of the next thirteen years.

On the eve of the most sacred season of our year, I wish every Israel Bond leader, volunteer and purchaser in Canada continued good health and vigour to maintain and even exceed past achievements. If we reinvest our share of financial and emotional principal and interest accrued during these past thirteen years, we may look forward to receiving limitless compound interest in the future.

The best is yet to be!

Enemy of Jews runs against De Gaulle, disseminates hatred, racialism. He is Jean Louis Tixier-Vignacour, who was Laval's minister for "Jewish Affairs", when France was occupied. On the eve of this New Year, French Jewry is perturbed by this demagogue, though he has no chance to win.

5726

happy new year

EATON'S OF CANADA

THE MACCABIAH

WHAT WENT WRONG WITH ISRAELI OLYMPIC GAMES?

LONDON, (JCNS) — Mr. Pierre Gildesgame, chairman of the International Maccabiah Games Committee and of the Maccabi World Union executive, answered this week some of the criticisms expressed about the organization of the recent Games in Israel.

In an interview with the JCNS he said that the organization of the Games was better than ever before. There were difficulties, he admitted, but these were due mainly to the prevailing conditions in Israel and were out of the control of the Games committee.

His answer to the complaints from the British team about poor accommodation was that this year there was a record number of participants. Whereas in the past, athletes who could not be housed in the Maccabi Village were accommodated in tents and Army barracks, this year a special annex was arranged.

Mr. Gildesgame referred to difficulties which were encountered regarding the stadium and the swimming-pool. For these Games the stadium, he said, had been increased so as to seat 55,000.

Although the seating plan and the blocks were planned three weeks before the event, the seats were numbered and the blocks marked only the night before the opening—a task performed by "a whole army of Israeli sign-writers". Had it not been for the co-operation of the Mayor of Ramat Gan and his chief architect the numbering would not have been completed.

The swimming-pool sprang a leak 24 hours before the first event and had to be emptied. The springboard, imported into Israel, was delayed in customs, causing the diving events to be postponed for two days.

"Speaking objectively, I can say that the planning of the Games did not overlook a single detail but the implementation of the arrangements were dependent upon conditions in Israel." At the 15th World Congress of the Maccabi World Union, held in Tel Aviv after the Games, Mr. Gildesgame was re-elected chairman. The World Union's headquarters will remain in Israel.

Sefardim, Ashkenazim Separate

PARIS, September (JCNS) — There will again be separate Rosh Hashana and Yom Kippur services in Paris this year for members of the different North African communities.

Jews from Oran will rent the huge Cirque d'Hiver with a seating capacity of some 50,000. Jews from Algiers will attend services in the Community Centre, which has become their permanent synagogue, while Jews from Morocco have rented the Salle d'Iena. In all, in the Paris area, more than 400 synagogues will be used by Jews whose number is estimated to exceed 250,000.

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the shofar

IN A WORLD TORN BY FRICTION — THE RAM'S HORN CALLS FOR UNITY

By DR. I. LEVY

The Day of Judgement is at hand. The pious Jew, aware of the solemnity of the occasion, sits wrapped in his tallis, his machzor open before him. The words of the liturgy are familiar to him from annual usage, and as he recites them or hears them chanted to the accompaniment of plaintive melodies he is stirred afresh by their impact. The contents of the liturgy and the meditations which they stimulate create a sense of awe, for these are the Yamim Noraim, dread days. He stands at the bar of conscience awaiting the pronouncement of his verdict. It is the Yom Ha-Din, and his soul calls to his Father, his King. He is certain that judgement will be tempered with mercy, but he is uneasy, for who knows whether the quality of the mercy will be commensurate with the gravity of the sin? He hears himself saying: "Thou rememberest every deed and no creature is concealed from Thee, who lookest and seest to the end of all generations." He leaves it to his Master to remember and forgive.

As he sits and ponders upon his own fate he is conscious that his thoughts are wandering beyond the confines of the synagogue. He is aware of a heightened sensitivity to the wider implications of the Day of Judgement. He no longer stands alone, like a solitary defendant in the dock, but is joined by a vast concourse of men and women who together with him are answerable to the master of the universe, the supreme judge. "This day the world was called into being. This day thou causest all the creatures of the universe to stand in judgement." It offers a measure of comfort to know that one is not called upon to assume the entire responsibility, and that others share the burden of guilt. The worshipper becomes conscious of the plight of mankind. The world stands in judgement, whether each member of the human family is aware of it or not. Actions are accountable, even the plans and the schemes which have not yet been realised.

A dread picture unfolds itself. A world torn by friction, rent assunder by diverse ideologies designed to create discord; vast masses of men standing poised against each other generating hatred and suspicion; nations displaying no confidence i in each other's avowed promises, speaking peace yet preparing for war, devising instruments of destruction which at their first launching will commit mass murder only to be followed by mass suicide. The mind visualises not a courtroom, where defendants plead their innocence, but a gigantic array on the eve of battle, and it poses the question — shall the tragedy be averted before calamity overtakes all the participants? And so the worshipper finds himself reciting the words of the Unetane tokef prayer: "All who enter the world doth Thou cause to pass before Thee.... who shall die, who at the measure of his days and who before it, who shall perish by the sword.... who by fire?" The words seem to assume a fresh significance, and one wonders whether the doom has been sealed, whether the irrevocable step has already been taken, or is there still a chance to avert the impending calamity.

The end of the prayer is reached, and the declaration: "Penitence, Prayer and Charity avert the evil decree," seems to offer a measure of hope. The way of penitence is ever open; those who display a contrite heart can still affect a reconciliation. Will the nations hear the cry of the potential victims and repent of their foolishness before the day of reckoning, on which there shall be neither victor nor vanquished? Will the prayers of those who yearn "for the peace of the city in which they live" be heard in time and touch the hearts of those who scheme destruction? Will the spirit of charity prevail and nations learn the art of living together in peaceful coexistence, respecting the differences which divide, seeking the common good which alone can unite?

Thoughts and emotions swing to and fro with the regularity of the pendulum. From contemplation on the present the mind reverts to man's beginnings, for "this is the day on which the world was called into being." One recalls the process of development from the inanimate and the shapeless. Darkness was expelled before the light. Primordial chaos was converted into order. Like the unfolding of a great dramatic theme, act followed act culminating in the grand finale — the quintescence of creation, the creation of Man. He alone of all creatures was imbued with the power of thought and the gift of selection. Endowed with the will to choose his own destiny and given dominion over the rest of God's creation. This same Man developed from his primitive beginnings to the stage he has now reached when he possesses little short of mastery of the world in which he lives. He has almost fulfilled the vision of the Psalmist: "They hast made him a little lower than God and hast crowned him with glory and honour; thou hast made him to have dominion over the works of Thy hand, and Thou has put all things under his feet" (viii, —7).

But to what end is his genius directed, and what, in the final analysis, is the value of his scientific discoveries if he applies them to destructive purposes? The ultimate gain from the conquest of space will prove fruitless unless directed to the enhancement of human happiness. Current developments in nuclear research spell only a threat to the perplexed onlooker. While men look outward to the conquest of other planets they fail to learn how best to live on the planet which gave them birth. Control of the elements may yet be within the range of human achievement, but control of self and the advancement of moral values seem beyond the compass of man's immediate vision.

The threat inherent in the present precarious situation calls to mind the citation in the liturgy of Rosh Hashana. "With trumpets and the sound of the shofar make a joyful noise before the King, the Lord" (Psalms XCVIII, 6). The terms used to describe the instruments are not synonymous. The trumpets referred to in scripture were used as a call to war, to assemble the tribes to face impending danger, Num. X, 9). The shofar, however, is associated with a call to a higher mode of living. It was heard at Sinai, and the Jew cherishes the relief that it will inaugurate the Messianic era. It is no flight of fancy on the Jew's part to share the vision of the prophet Isaiah, who was as universal in his outlook as he was conscious of the rôle which Israel should play as a "light to the nations".

The Jew is keenly aware of his message, which awaits fulfilment: "And he shall judge among the nations and shall rebuke many people; and they shall beat their swords i nto ploughshares and their spears into running hooks; nation shall not lift up sword against nation, neither shall they learn war any more" Isaiah II, 4).

The Jew is in the unique position to assess the quality of such a vision for he has a tenacious memory and bears the scars of many an injustice. When he prays for the time when nation will "form one band to do Thy will with a perfect heart", he thinks not only of himself but of all the members of the human family. He has known the sad outcome of nations forming themselves into warring bands to hurt and to destroy. He is convinced that the prophet message can yet be fulfilled, and he cherishes that belief with unshakable confidence. As he sits in his synagogue and recites the stirring words of the liturgy, he looks forward to the time when the trumpets of war shall blend with the sound of the shofar lending harmony to the joyful cry of allegiance uttered by the nations in recognition of the Supreme King, whose dominion shall be universally acclaimed.

YIDDISH POETRY

THE MEZUZAH

by ISRAEL EMIOT

I have here a German book, and discover
A mezuzah sewn into the cover.
What beastly hand tore
This mezuzah from a Jewish door?
My mother's home had nothing more,
Only a mezuzah on the door,
No other ornament anywhere,
Only the mezuzah with God's Name there.
Who knows if this mezuzah was not torn
From my mother's house, where I was born?
The mezuzah her lips used to kiss
When she went out or in, was it this?
I have not kissed a mezuzah for many a day.
I have often strayed from my mother's way.
But now, wondering whose this mezuzah is,
I press my lips to its parchment with a kiss.

A PRAYER

Have mercy on those who carry,
World-upheaval in their blood.
And waste themselves in hazards,
And die under the wheels on the road.
Who want to sleep, and are not allowed to,
And they must revolve like stars in their courses,
Round themselves or round some other self,
Like blind, drowsy horses.
The earth keeps desiring, aspiring,
And breeds thistles and weeds,
It has set its heart on imitating You,
On doing Godlike deeds.
Have mercy on our world.
I know that everything
Is a ring in a ring,
Each day is a sound in the Great Song,
Whose beginning was the creation of everything,
And its end will be the end of everything.
Why did You not create me in the beginning,
And to the end let me live,
That I should see and marvel at the whole,
And my thanks to You give?
My grandfather, and my grandchildren, and I
Came in at the middle.
We catch a few notes and go away .
The whole remains to us a riddle.
Have mercy on us!
My child feels You, and weeps without knowing why.
And everything falls from my hand,
Because I cannot understand.
I am not sure of my table, of my bookcase,
Of my wall,
That they may not rise up one day
And run away from me,
At Your call.
Have Mercy on us!

English version — Joseph Leftwitch

new adventures

BAR MITZVAH IN JERUSALEM

HAVE YOU THOUGHT ABOUT IT?

Our Israeli correspondent has written this New Year message especially for our youngsters.

By N. D. GROSS

How many boys of 13 have planted a tree? And received a silk talis from a Cabinet Minister? And a certificate from the President of Israel? There have been over one thousand in the past four years, since the Israeli Government began its Barmitzvah in Israel scheme on the occasion of the State of Israel's own 13th anniversary.

Israel herself has so many children that parents from abroad have to book a year ahead if they want their son to read the Haftara in a Jerusalem synagogue on his Barmitzvah.

The Ministry of Tourism makes all the necessary arrangements for the overseas applicants. Its adviser, Rabbi F. S. Nathan, who served as chaplain in the R.A.F. in the Middle East during the Second World War, checks with the parents whether the boy will be able to read the Haftara in the "Israeli" pronunciation, but the accent isn't everything.

The practice in Israel is for the Haftara to be read from a scroll, in the same way as the Torah, so the youngster must know it pretty well if he is to read it without vowel signs and punctuation and with those occasional elongated letters.

A registration fee of up to I£200 (about $70) is required by Israel's main synagogue, the Yeshurun, in Jerusalem.

Most boys choose that ample rotunda, but others are available, such as the Italianate Hechal Shlomo; the medieval King David Synagogue on Mount Zion, overlooking the Old City; many gaily ornamented Sephardi ones; and for those used to a Reform or Liberal atmosphere, there is the Emet ve'Emuna Synagogue.

In Jerusalem, on the eve of the great day, the boy presents himself to the Ministry of Tourism in the Kirya, facing the new Israel Museum and the Hebrew University. There he receives his fine talis and bag and he is then driven to Sanhedria, a park surrounding the rock-cut tombs where the members of the Sanhedrin in Jerusalem were buried two thousand years ago.

Here he plants a sapling while reciting a prayer that the Lord may cause sufficient rain to fall in its season, that the sapling may have "deep roots and a wide crown," and that it may blossom forth favourably with all the trees in Israel, for beneficence and for beauty."

The boys are advised to go to bed early, despite their excitement, in preparation for the service in synagogue the next morning. Services in Israel begin much earlier than in Britain — eight o'clock, and the Sephardi ones start even earlier. The synagogue's memento to the boy — as though reciting the blessing on the Torah for the first time as a responsible Jew in Jerusalem could ever be forgotten — is a silver mezuza for use at the entrance to his "den" or to be kept the dozen years till he sets up his own home.

There is no need to worry if the boy does not understand Hebrew, and daydreams through the address — he is presented with a copy translated into English for his perusal at leisure. This sermon will, more often than not, be given not by a professional rabbi but by a layman, a synagogue warden perhaps or a professor. Israel synagogues do not have "resident rabbis." Rabbis are attached to districts, or communities, not specific synagogues.

Walking back to their hotel through the hallowed streets of David's city, the newly confirmed Jewish young adult and his parents feel a sense of belonging. This ceremony of self-dedication in a Jerusalem synagogue has linked the lad with tight bonds to Israel's Holy eternal capital, to her land and to her faith.

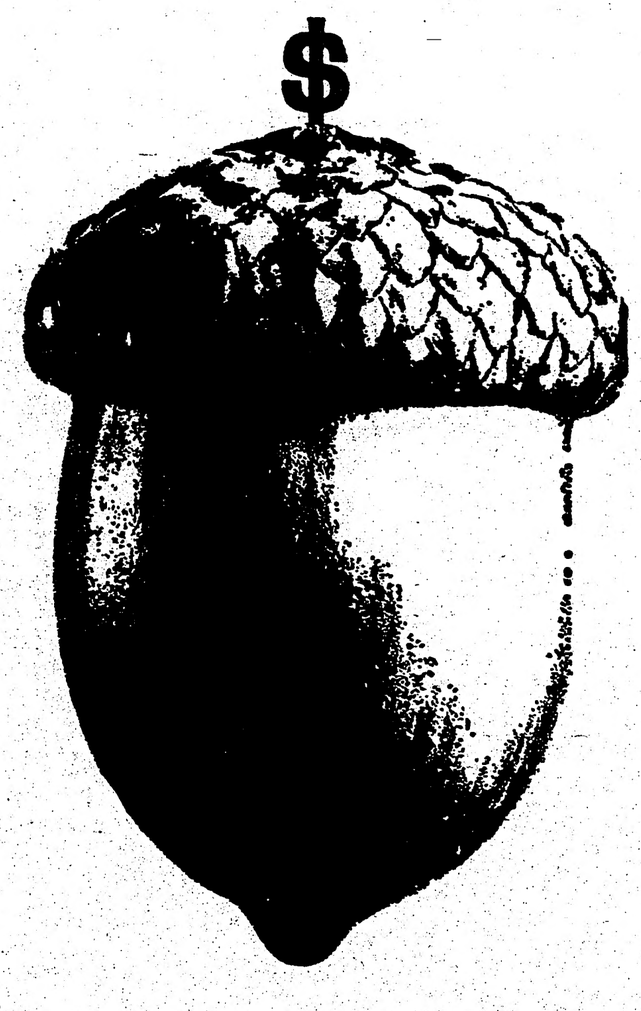
Of the 1,000 boys from abroad who have celebrated their Barmitzvah in Jerusalem since 1961, only 50 were from Britain. In the past year, only two British boys enjoyed the distinction. There seems to be strong resistance to the idea from British rabbis and congregants who fear that the boy may be lost to the community if he is not "called up" in his own school on the memorable day. I think they fail to take into account the immense gain all round, including to themselves, by the creation of a living spiritual and physical bond between them and the Zion for whose welfare they daily pray.

MORGAN'S

EXTEND A

5726

TO ALL THEIR JEWISH FRIENDS AND CUSTOMERS



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Where People Live The Bible

ISRAEL PREPARES FOR THE SABBATICAL YEAR

By ARYEH NEWMAN

The coming Jewish Year, 5726, is a Sabbatical one, during which the Bible calls for the complete cessation of work on the soil of the Holy Land — no sowing or reaping and the suspension of all private ownership of its produce.

The harvest belongs equally to every member of the community, each according to their need and is not to be stored away or used for any other purpose other than food for both man and beast.

It all sounds rather a tall order for a modern State like Israel. Indeed it has been a source of controversy and heartsearching for the pious ever since the Jews returned to the soil in the eighties and nineties of the last century.

The transformation of a nation of middlemen and shopkeepers into farmers and the gaining of a foothold on the soil of the Homeland after a gap of nearly two millenia constituted a slow and painful process. The complete suspension of agricultural work for a whole year might have had a disastrous effort on the whole Zionist enterprise. Indeed it would have collapsed, in any case, had it not been for the intervention of Baron Rothschild.

Leading rabbinical authorities of the time headed by Rabbi Issac Elhanan Spector of Kovno set their seal of approval on a form of temporary sale of all Jewish-owned farms to a non-Jew for the purpose of releasing the soil from the obligation to rest during the Sabbatical year. The "heter" or dispensation, as it was usually called, followed in the tradition of the **prozbul** by which Hillel had countered the effects of the Sabbatical annulment of debts and the sale of hametz in a later age by which the economic hardships involved in the destruction of leavened food stocks were overcome. But unlike the previous **heterim** which were vested with permanent validity this one was an **ad hoc** measure to be reviewed with every Sabbatical. The authorities had to decide whether the situation warranted the resort to the formal sale or not.

Since 1888-9 the central rabbinic authorities in Eretz Israel have always found sufficient ground for authorising or rather insisting on the sale of Jewish land to Arabs, so that those who did work the land during that year would not be guilty of violating the Biblical prohibitions.

The opposition to the **heter** has been forceful and even violent from the very day of its publication. The late Rabbi Kook spent a great deal of time and effort, often at the expense of his health, in justifying its use and condemning the call for an immediate, wholesale return to the literal observance of the Seventh Year as premature, utopian and disastrous.

No praise was too high for those individuals ready to abide by the Biblical rulings as a personal religious undertaking, but that was no justification for imposing them on the community at large, which, in any case, would not observe them.

Most rabbinic authorities had, indeed, found that the observance had lapsed, according to the Bible, ever since the twelve tribes of Israel and their land allocations had ceased to exist. Even Joseph Caro had omitted the Sabbatical land rulings from the Shulhan Aruch.

The opposition to the **heter** has, however, grown and the number of "Sabbatical Vigilantes" increased from year to year ever since the founding of kibbutzim by the Poale Agudat Israel and the tremendous moral support lent them by the late Hazon Ish. The latter published a detailed manual on how they were to conduct themselves during that year without resort to a fictitious sale. In his view, this itself constituted a violation of the Torah which explicitly forbad the sale of Israel land to a non-Jew.

In addition, the farmers belonging to Kibbuz Hadati of Hapoel Hamizrahi and the Israel Rabbinate have, for many years, been striving gradually to reestablish some form of Sabbatical observance which would recapture some of the spirit and letter of the institution without forgoing the resort to the **heter.**

The Rabbinate sponsors together with the leadership of all religious agricultural settlement and with the participation of the Ministry of Agriculture research into the possibilities of ensuring a year's supply of vegetables without carrying out the normal ploughing and sowing operations.

This has resulted in the succesful development of hydroponics since the Torah only forbids working the soil and not artificial cultivation in water. The fruits of this activity have been applied outside the ritual field to the solution of the problems of marked gardening in arid zones. The kibbutz of Hafetz Hayim (of Poale Aguda) is the showpiece of Hydroponic cultivation. In addition, pre-sabbatical deep ploughing of varieties of produce that give more than one annual yield has been advocated.

The Rabbinate has already circularised farmers with instructions for preparing for the Sabbatical, and the signing the power of attorney for the sale of their land which will culminate in the sale of all state-owned land to an Israeli non-Jew. They have called for the completion of all ploughing and sowing operations before the New Year. At the same time, the Sabbatical Vigilantes are making a census of their followers and organising a chain of shops which will provide the faithful with "Sabbath-free" produce either tinned from previous non-Sabbatical years, imported or Arab-grown.

As far as possible, the Rabbinate will forbid any new afforestation work during the year and only main-

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VISITOR OF THE YEAR — Toronto's Israeli guest of the past year was the Hon. Menachim Begin of Underground fame, shown (right) with Premier Robarts and Minister Grossman (left) at Queen's Park.

The North-American Jew

HOW OTHERS SEE US

THE FACTS ABOUT LIVING OUTSIDE THE ESTABLISHMENT

By D. W. BROGAN

I have not chosen these books in the way that Macaulay used to choose an almost worthless book as an excuse for writing of Machiavelli or whatever topic appealed to him, using, as he said, a literary fiction like that of John Doe in the law.

Both of Professor Baltzell's books, especially "The Protestant Establishment," are very good books indeed and I have chosen them because they mak a very convenient starting point from which to discuss the present position of Jews in America as seen by a Gentile observer like myself.

It should, however, be noted that Professor Baltzell is not concerned with the wrongs of the Jews or the Catholics or the Negroes of the United States. He is concerned with the structure of the American "Establishment," of that group in the American population called "WASPS" (White Anglo-Saxon Protestants), for by implication in "The Philadelphia Gentleman" and explicitly in "The Protestant Establishment," he is describing the contraction of what was the American ruling class from being something like a real aristocracy to being a mere noblesse. He takes this frame of reference from Tocqueville's famous comparison between a true aristocracy, easily open to newcomers, like the English aristocracy, and the French noblesse which concentrated on its exclusiveness and on its privileges and increasingly ignored its political rights and duties. The English aristocracy went on to triumph, the French noblesse went to its doom in the Revolution. And it is the theme of "The Protestant Establishment" that the WASPS are going the way of the French noblesse and not the way of the English aristocracy.

But many of the examples, possibly most of the examples of absurd and odious exclusiveness which are given by Professor Baltzell do, in fact, deal with the exclusion of Jews from many aspects of American life and his careful Proustian analysis of Philadelphian society (most of the examples in both books are taken from that city) provides a very convenient frame of reference for the problem of the American Jew.

We must begin this discussion by asking "What is an American Jew?". There are some American Jews who would say that they are simply a religious group like Protestants, Catholics, Christian Scientists, Mormons. The drawback to this theory is that nobody believes it except the people who announce it. If we are concerned only with a religious group, then the number of *real* Jews in the United States is a good deal less than the six million which is the normal estimate of the Jewish population. But, in fact, it is only formally that the Jews are regarded or regard themselves simply as a religious group. Perhaps the wisest comment on the formal religious theory was made by the late Harold Laski. More than once he told me of a discussion with a very eminent American "Jew" who protested against being regarded as a Jew and asserted that neither he nor his parents had ever had any religious affiliations whatsoever. Laski's reply was, he told me: "Anybody that the Gentiles think is a Jew is a Jew." And I shall accept Laski's law as defining an American Jew. It is people whom the Gentiles deem to be Jews that are, in fact, excluded so often from clubs, jobs, offices, honorific situations of various kinds.

It is perfectly true that there are a great many people of Jewish blood who have "passed" over on to the Gentile side of the fence, as there are many thousands of people with Negro blood who have passed over to the white side. But the Jew, in the American meaning of the term, is a person whose ancestors have been observing Jews, "children of the ghetto" as Zangwill put it, and who have not become either nominal Christians or are still regarded by their fellow Christians with a suspicion with which Catholic Spaniards regarded — and still regard—"marranos."

The next point I should like to make is that, as Professor Baltzell makes plain and as any first-hand knowledge of America above the most superficial level makes plain, the Jews are the most conspicuously excluded white group. (The Negroes are even more conspicuously excluded, but that is another story.) This must be borne in what I am now about to declare, and have frequently declared in America, to the annoyance of a good many people.

The United States may not be a Christian country in any real sense of the term, but it is a Protestant country. What do I mean by this? England is a Protestant country. So is Sweden. So is Scotland. But they all have a Catholic background. It is not unimportant, for example, in a snobbish country like England, that the Premier Duke and Hereditary Earl Marshal is a Catholic. Outside Maryland, Louisiana and New Mexico there is no very effective ancient Catholic background in the United States; and despite the antiquity and charm of the Jewish synagogue at New port, Rhode Island, there was no serious Jewish background in the United States before the Civil War.

Catholics and Jews may resent this, but the United States is the only great Western nation almost all of whose social and religious attitudes are conditioned by this almost entirely Protestant background, the background to which, even in its religious aspects, Jews and Catholics conform more than they normally realise them selves.

It is for this reason that so many xenophobic movements in the United States have ranked Jews and Catholics together as the enemies of true Americanism.

Mr. Edmund Wilson, in a remarkable essay on "The Jews," recalls that John Jay Chapman in his pathological old age did so link the Jew and the Jesuit and, of course, so does the Ku-Klux-Klan. All through, this tradition has mostly lumped together as its common enemies, Negroes, Jews and Catholics. The Jewish suspicion that all right-wing movements in America are basically antisemitic even when they support a half-Jew like former Senator Goldwater, seems to me justified.

I used to be on the "sucker" list of a great many right-wing or fascist organizations. (They seem to have given me up. At any rate, I no longer get their literature free: if I want it I have to buy it.) But I well remember receiving a summons to a sort of ecumenical meeting of the extreme Right in an eastern state in which the people invited were asked not to bring antisemitic literature with them as "some of our members' friends are Jews," to put the rather evasive language into its true perspective.

The right-wing in America today, notably in the Goldwater campaign of last year, had its tame Jews. But, I suspect, despite Senator Goldwater's paternal ancestry, American Jews voted almost unanimously against him, as American Negroes did. Jews and Negroes did not like the company he kept. So the first thing to notice is that the Jews are only one of the groups regarded with suspicion by the "WASPS." And it is fear, jealousy and hatred of the new groups which, according to Professor Baltzell, drives the older American stocks and especially the older American upper-class into a sterile exclusiveness. .

American Jews are somewhat reluctant to realise that they are, willy-nilly, in the same boat as Catholics and Negroes since many Catholics and many Negroes are in practice, antisemitic, and a good many Jews are, in practice ,anti-Catholic and anti-Negro. But they are all, seen from the point of view of a poor white in the Deep South, or a proper Bostonian or Philadelphian, insolent enemies. The "Uppity Nigger" is linked, in the minds of these people, with the "Mick," the "Kike", who does not know his place.

What has this bias, which is an old one, meant for the American Jew in this century? All competent students of the American Jewish community notice the impact of the sudden vast increase in the number of Jews in the United States, beginning roughly round about the beginning of this century. There were old, mainly Sephardic communities in Newport, New York and Philadelphia at the time of the American Revolution; but the Jews were in numbers and power and importance even less worth considering than were the Catholics at that time.

After the Revolution, especially after 1848, there was a great increase of German Jewish emigration (despite the Goldwater campaign literature, his family came not from Russia but from Prussia) and Jews became much more numerous and began a social and economic climb.

Sometimes this climb upwards was accompanied by an exit from the Jewish community, as in the case of the Belmont family who began their American career as agents of the Rothschilds. Professor Baltzell tells us of a number of old Jewish families in Philadelphia, once fully accepted by the Establishment, who are now either excluded from "good Philadelphia society" or are fully accepted because they have, in fact, become Philadelphia Christians. (The same is not quite true of the Catholics, because although a great many of the "best" Catholic families have passed over like the Quakers into Episcopalianism, some of the old Philadelphia Catholic families have retained their faith and their social position.) But with the great influx of immigrants from Russia and the Polish pale, the Jewish community itself was divided and the Gentile community, if there was such a thing, became more overtly antisemitic.

It was not only illiterate poor whites or victims of a fundamental evangelical religion on the prairies who developed violent antisemitism. John Jay Chapman, of a great New York dynasty, like Henry Adams, of the greatest of New England dynasties, became pathologically antisemitic after a comparatively immune youth. And there were many other examples of the hostility of American "society" to all newcomers, especially to Jews.

The old Jewish families, more or less completely accepted at any rate in cities like Baltimore, Philadelphia and New York, were now lumped with the new Ashkenazi immigrants from Eastern Europe. They resented this because they suffered in their social status from it, and the Jewish community in a city like Philadelphia was very badly divided between the equivalents of the Rothschilds and the Montefiores and the equivalents of—no names, no pack drill! It took the rise of Hitlerism and the sudden discovery of how dangerous it was to be a Jew in almost any part of the world, to drive the two groups of Jews together and to make many American Jews of old and new stock return to religious practices, either from a renewal of faith or as a gesture of defiance.

At the same time, a flood of extremely distinguished refugees from Europe, of whom the most eminent was Einstein, added to the intellectual prestige of the American Jewish community and forced respectable Gentiles to suppress overt manifestations of antisemitism. Hitler's massacres drove the centre of Jewish life from Eastern Europe to the United States, and this imposed on the American Jews the duty of salvaging Jewish culture and religion as well as being the chief support, financially and politically, of Israel.

From one point of view, there can be no doubt that the increasing unity of the Jewish community, the greater degree of assimilation to "Anglo-Saxon cul-

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NORTH-AMERICAN JEW

(CONTINUED FROM PAGE 10)

ture" and the almost complete move of the Jewish community out of the working-class into the middle-class were gains "Jews without Money" was only a slightly paradoxical title when the novel was written at the beginning of the Depression. It is obviously paradoxical today when it is the general Gentile belief, at any rate, that really poor Jews are as rare as really poor Quakers!

Why has this increasing unity in the Jewish community and the great rise in wealth and economic status of the Jews, led not to less but to more antisemitism? To ask the question is to answer it. For it is my belief that antisemitism is far more a function of jeolousy than of theological doctrine.

I am all in favour of removing all odious references to the Jews in Catholic and other rituals but I really do not think it matters very much. A complete identity of theological views between Jews and Christians is impossible, since, if the Jews are right, the Christians are wrong, and vice versa. But from the end of the nineteenth century, exaggerated ideas of the numbers and wealth and power of American Jews excited hostility and fear in people like James Russell Lowell — and admiration in Mark Twain. (The latest editor of Mark Twain's minor works points out that his praise of Jews actually added to antisemitic feeling.)

Jews became a scapegoat for a great deal of "populist," as well as "aristocratic," hatred. Western demagogues and Boston Brahmins combined to suspect the Jews. And if, in much more recent times, a great many Gentiles, out of a sense of shame, welcomed German-Jewish refugees and really detested Hitlerism, this did not necessarily breed affection for the Jews. Not all the refugees were adaptable; not all the refugees estimated their worth at what seemed to Gentiles a reasonable level; and many more Gentiles than would admit it in public resented Jewish political pressure in favour of Israel.

Professor Max Beloff has pointed out that the most effective ethnic pressure group still is that of the "WASPS"; but their automatic pressure is regarded as legitimate and Jewish pressure is illegitimate. America is a Protestant country! As a consequence of America being a Protestant country, some Jewish protests against any claims to Christian predominance cause resent ment. Even in New York, Christmas is a great festival, not Chanucah, although the great Jewish department stores manage a most ingenious combination of both festivals! Jewish holydays still seem exotic to most Americans, whereas Christmas and Easter do not.

The contrast between the holy character of the festivals and the way a great many Jews celebrate these festivals is the subject of a great deal of public and more private irony. Protest against public buildings having Christian emblems at Christmas are perfectly legitimate, but they are politically expensive. Jews and Catholics have to suffer from the fact that they *are* minorities; and perhaps it is not wise to insist on a formal equality which can never be a social reality. St. Patrick's Day is a great holiday in New York, but it is not a great holiday in Wichita, Kansas. The same is true of Yom Kippur!

But I think there is no doubt that Professor Baltzell is right that nothing that the Jews (or the Catholics) can do will shake the antisemitism and the anti-Catholic snobbery of the "WASPS." Professor Baltzell's polemic is that of an American citizen who believes that the United States needs an élite, but believes that the natural élite is not behaving like one, but is behaving like a more and more self-contained, impotent — and irrelevant group.

That there is a great deal of truth in this, I do not doubt. To quote from myself, I have elsewhere suggested that if the great Boston banking firm of Lee Higginson had had a few Jewish or Irish partners it would not have been wrecked by Ivor Kreuger. Indeed, if it had had Mr. Joseph Kennedy on the board — a Harvard man, after all — it would have ended up by owning Stockholm! And some of the difficulties in higher management of American industry which are critically discussed in business circles, owe a good deal to the exclusion of Jews and, to some extent, of Catholics from posts of high power.

Catholics are, of course, not as completely excluded in New York as Jews are from firms like J. P. Morgan. (Lehman Brothers now has as its formal head a Gentile, General Clay; Rothschild"s now has a Gentile partner), but no Gentile banking firm has any Jew in a position of power. The most important American banker of non-"WASP" origin is an Italian-American, Br. Giannini, and the widespread Gentile belief that Jews control American finance is a myth which a certain type of Jewish vanity tends to foster.

If I had time I could give a good many instances of the access to economic power which some Jews deserve to get, but is denied them — perhaps more denied than ever. If the academic world is far more open to Jews than it was when Ludwig Lewisohn compared it unfavourably with the Kaiser's Germany, this is not, except in special fields like the oil industry, true of business.

Even the social disabilities which American Jews suffer from the so-called "five o'clock shadow," have important and regrettable economic consequences. A great deal of American business is, in fact, done in clubs to which Jews are not admitted as members or even as guests.

I can remember being at a dinner party in a great provincial city, at which a gushing female said to the chairman: "You must know X. You must have met him at the Y Club." The chairman, head of a great department store, a chief benefactor of the local university, chairman of the local Symphony, replied: "I have never set foot in the Y Club. You forget that I am a Jew."

This is the kind of exclusiveness which helped to ruin the French monarchy. That it is infuriating and humiliating is true, and I think it is also important at least as much for its bad effects on the "WASPS" as on the Jews. It is true that no one would dare advocate, today, a numerus clausus at Harvard, as the late President Lowell did. Some Jewish boys get into the "good" schools. So do some Negroes. But an intelligent American was astonished recently to learn that there were Jewish boys at Eton, and one was, at the moment, head of the school.

Again and again "WASPS" are innocently startled to discover that although there is antisemitism in England (as Conservative Jews find out in politics more than Labour Jews do), it is not so universal, so ostentatious, or, on the whole, so odious.

Although Will Herberg's theory that there are now three accepted religious traditions — Protestant, Catholic and Jewish — is more or less correct, I am convinced that there is much more antisemitism than many Jews in America are quite conscious of. "Snide" remarks are common.

This is often concealed from the American Jewish *intelligentsia* who concentrate in and around New York, where there is a good deal of social exclusiveness directed against Jews, but for more acceptance than there is, for example, in Boston or in many Middle Western cities. Of course, many Jews suspect antisemitism — and injustice coming from that source—when their suspicions are unjustified. Many Jews are innocently vain about the talents of their race, which are very great, but which are not quite so unique as some Jews seem to think—or seem to say.

I can remember the late A. J. Liebling saying to me in the presence of a common friend, an Armenian who had studied with him at Columbia University: "X had to go from Istanbul to New York to discover how many stupid Jews there are." And if there are very characteristic Jewish virtues exemplified in people like Einstein and the late Senator Lehman, there are also — I know I am sticking my neck out — some faults which, if not characteristically Jewish, are displayed by a good many Jews.

Is there much that Jews could do to change this unfortunate and, possibly, dangerous, situation in the United States? Alas, I am not sure that there is much. A less rigorous insistence on an unattainable degree of equality in religious matters or for an absolutely religiously neutral American State might be helpful. Even people whose connection with Christianity is very remote indeed are sometimes conscious, or think they are, of Jewish tactlessness in discussion of Christian symbols or, for that matter, in the use of the name of Christ as an expletive! But I can only repeat what has been said sadly before, that antisemitism is a Gentile problem of which the Jews are the victims, but not the cause.

*The Protestant Establishment, by Digby Baltzell (Random House), The Philadelphia Gentleman, by Digby Baltzell (Glencose; the Free Press).

DR. D. W. BROGAN, author of this essay, is Professor of Political Science at Cambridge.

WILL ROGERS AND THE JEWS

● This month is thirty years since the late humorist, Will Rogers, and his aviator friend, Wiley Post, plummeted to death in a monoplane. Since then, the gum-chewing cowboy-philosopher-actor has become legend. His wit always made audiences laugh. His homespun philosophy endeared him to a nation.

Will Rogers had Cherokee blood, of which he was very proud. Once he told an audience: "My ancestors didn't come over on the Mayflower —they met the boat."

Despite his simple grammar, Rogers was well educated. However, he knew just how important his style was to his humor. When his wife once corrected some grammatical errors in his patter, he said: "Never mind. That's our bread and butter."

He embedded the love for all mankind in his children, regardless of race, color or creed. His son, Will Jr., was very active before the state of Israel came into being, helping Peter Bergson and Samuel Merlin in the activities of the Irgun, Israel's underground army.

NEW NORTH - AMERICAN APPEARANCE: Rabbi Schulem Rubin, spiritual leader of Bronx Young Israel, running for office in the Municipal campaign, is shown with voter.

JEWISH SCHOOLS FOR BIRO-BIDJAN

LONDON, (JCNS) —The educational department in Biro-Bidjan which is still officially referred to as "the autononous Jewish region", is to open elementary courses in Yiddish in response to a request from Jewish parents. This report has just been circulated by members of "Sovietish Heimland," Moscow's monthly Yiddish journal, to foreign visitors as "proof" of the authorities' "understanding" of Jewish cultural needs.

It also showed, the report said, that if Jews emigrated to Biro-Bidjan in larger numbers, they could enjoy the same cultural facilities as other minorities.

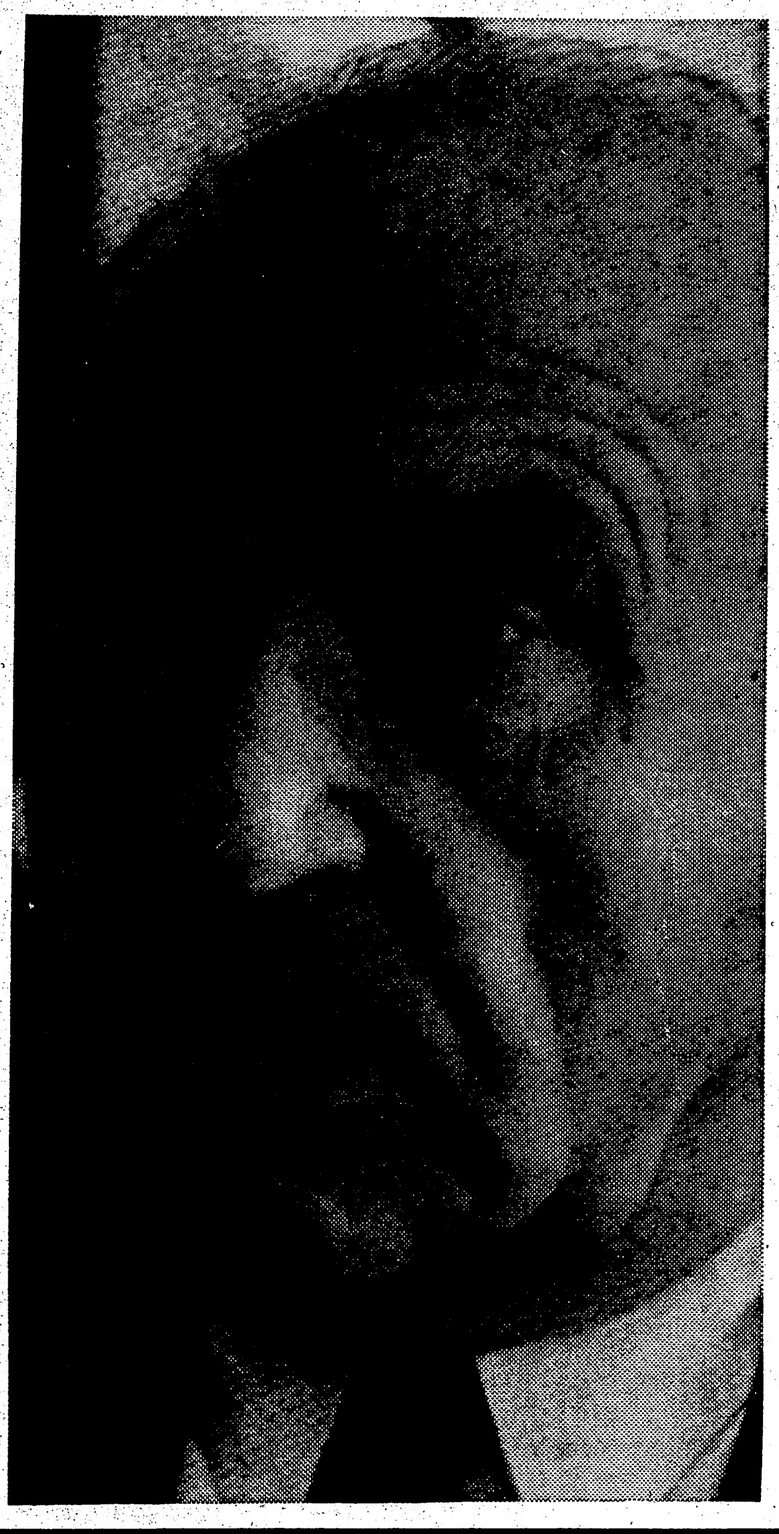
According to recent statistics, there are between 6,000 and 7,000 Jewish children of school age in Biro-Bidjan. The total number of Jewish settlers is now stated to be just over 14,000, as a certain number of Jews recently left to "join" families in other parts of Russia.

It has been known for some time that a group of Jewish parents in Biro-Bidjan, some of them "old timers," started the idea of petitioning the authorities for courses in Yiddish for the young. The idea gained support among local Yiddish writers who said that an experiment of this kind would be desirable, pointing to the fact that the local Chinese and Korean settlers have been given facilities for their children to receive instruction in their native tongues.

NEW YEAR MESSAGE

WORLD KNOWS US NOW

by LEVI ESHKOL
Premier of Israel



On the Eve of Rosh Hashana, 5726, I send my warm greetings to the Jewish People throught the world, in the name of Israel and her Government, as well as on my behalf.

Even the most distant and isolated among our brethren must, on this day, feel to the full the unity of destiny of our people. This unity has been ours since we evolved as a people, and its vitality is evident in spite of the storms which have passed over us throughout our history.

It was due to this unity of destiny that the State of Israel arose, and carries on, in this her eighteenth year the great tasks history has imposed upon her.

During the past year, we have spared no efforts to increase the immigration of Jews to Israel. We have absorbed tens of thousands of brethren from the ends of earth. We have built a home for them and have helped ease, to the best of our ability, their transitional pains of settling in the homeland.

We have continued to strengthen our defensive and deterrent strength, to develop our economy, to enlarge our institutions of education, religion, culture and science. We have been constant in encouraging the ancient and renewing spiritual heritage of our people, and in forming a domocratic society based on social justice and the freedom of man.

Witness to the rootedness of the democratic tradition on our land is the extensive election activity in which Israel is now engaged, on the eve of the New Year. You may rest assured that the election campign does not in the least detract from the pace of building and strengthening the Land.

I am happy to state that during the last year we have increased our circle of friendship with other states. Our compact with countries which have found themselves from foreign yoke have been strengthend. We are proud and happy that it is given to us to cooperate with them as they make their early strides in developing their independence.

The understanding of our problems has increased among a number of great powers, which are alert to our need for security and peace.

We shall press forward our efforts to achieve peace with our neighbours.

In the network of foreign relations, I take note with satisfaction of the fact that we entered into treaties of friendship, culture and science with many countries. We have reached agreement with the Government of France regarding oceanographic research, and the United States Government has entered into negotiations with us regarding sea-water and producing electric power. This is a pioneer project, and we are proud that the United States Government found it purposeful to cooperate with us in this field, which may bring great benefit to developing nations.

The gamut of achievement is great and to these achievements the Jewish communities overseas are partners who have aided us materially and morally. Let us deepen and broaden this partnership in every way possible.

Our national renaissance in our homeland will make great demands on us for years to come. We look out to help our people to contribute in material and personnel to the strengthening of this renaissance. As we approach the completion of the stage of rescuing Jews from lands of oppression, we shall strive to increase the understanding among our fellow Jews in lands of affluence that they should ascend and join us in Israel to face together with us the historic challenge of the rebirth of our nation and homeland.

On the Eve of the New Year, we send special greetings to the Jews of the Soviet Union. We hope for the day when they will be able to join us in this, their forefathers' heritage. We wish them that the gates may be opened and we call upon the authorities of that great country to permit their emigration and to give substance to their national and cultural rights.

To the entire House of Israel and to each household in Israel, I wish a year of blessing, of increased unity and the realization of our personal and mutual desires.

A good year to all.

SCANDINAVIAN JEWRY FACING 5726

HOPE DESPITE HEAVY TOLL OF ASSIMILATION

by TORBEN MEYER

There is nothing new about the idea of 'Scandinavianism" collaboration in a number of spheres between Denmark, Norway, Sweden and, to a lesser extent, Finland. As early as 1790, a Scandinavian Literature Society was set up, and in the middle of the nineteenth century a Jutland was established embodying the conception of Denmark, Norway and Sweden as united defenders of Nordic culture against Germany and German culture.

"Scandinavianism" gained ground rapidly in this century, particularly in the cultural field, when the Norden (North) Association was founded in the early 1900's, and the end of the war in 1945 saw an extension of co-operation between the Scandinavian countries into the political, economic and many other spheres.

Among Scandinavia's Jewish communities, too, there has also been a certain amount of co-operation and collaboration, particularly among young people. The Scandinavian Jewish Youth Organisation (S.J.U.F.) united the youth clubs of Denmark, Norway, Sweden and Finland, and they organise many joint activities, including summer camps. The S.J.U.F. also publishes its own magazine, which appears in three editions: Danish, Norwegian and Swedish.

The five B'nai B'rith lodges in Scandinavia have as their point body the Scandinavian Lodge Council, which also publishes a magazine in three languages.

Congregations collaborate with each other, as well. The Chief Rabbi of Denmark, Dr. Marcus Melchior, and his son, Rabbi Bent Melchior, often go to Oslo, which has no rabbi, to officiate at various functions, and there is a lively exchange of chazanim, lecturers and others between Copenhagen and Malmo, in Sweden.

Bnei Akiva, the Orthodox Zionist youth movement, has been active in assisting the smaller congregations in Norway and Sweden, channelling aid from the larger congregations, without which the smaller ones would find it almost impossible to survive as Jews.

Wiso, the international Zionist women's organisation, and the Scandinavian Zionist Council co-ordinate Zionist work in the countries concerned.

To return to the subject of inter-congregational cooperation, it is already two years since the Stockholm congregation invited representatives of other Scondinavian congregations to a meeting in Gothenburg, the south Swedish port, to discuss matters of general concern.

Nothing came of this meeting, but another is due in Copenhagen soon, and there are hopes that this will produce some practical results. The agenda in the process of being drawn up will be a wide one.

One of the items to be discussed will be the establishment of a Scandinavian-Jewish high school. There is a strong desire for this, but the various congregations and communal and other funds will have to give concrete financial support, or at least promise it, before the idea can even begin to "get off the ground."

The expansion of existing inter-congregation cooperation will also come high on the agenda. Norway has not had a single rabbi for ten years or more, and has been without a chazan for two. All efforts to find suitable occupants for these posts have been of no avail. Since Rabbi Dr. Kurt Wilhelm died in May, Sweden has been without a Chief Rabbi.

These facts, combined with the shortage of Jewish teachers in the two countries and Denmark, are occasioning considerable concern for the survival of Judaism, especially in the smaller communities. Indeed, a number of them may well disintegrate entirely. They include, for instance, Bergen and Trondheim in Norway, and Helsingborg, Norrkoping and Kristiansstad, in Sweden.

There is little doubt that the larger communities will regard it as their duty to help out the smaller ones as far as they can, but the situation remains a disquieting one.

Given this state of affairs, coupled with assimilation and emigration, the Copenhagen meeting will obviously be of great importance for the survival of Judaism in the Scandinavian countries. The Copenhagen community is fully aware of this.

the lighter side

By BEN SHOLEM

THE GOOD NEIGHBORS

"Never. Never again. I wont' do it. I can't do it. It's too much to demand of any man. It is more than anyone can endure."

That's what I said. And that's what I mean. I am a reasonable man. I can put up with quite a lot. I dont' mind my wife having the whole neighbourhoods 'children playing in the garden. Children scream. Children laugh. But I can always go and sit on the other side of the house and read my paper.

I don't even mind when our own daughter talks for an hour on the telephone. Let her talk. Let her laugh. Soon she will have her troubles, too.

And I am not complaining about health. That's not too bad for people our age. A little rheumatism. A bit of blood pressure. But we eat and we sleep and we breathe the good air.

But this business was too much. I've always been a synagogue man. And I like to help a bit when needed. So when our Secretary came round two weeks before Rosh Hashana to ask if I could spare him an hour or two, I agreed. Why not? After all, my business days are over, and it's nice to have a bit of work to do sometimes.

"Nothing complicated. Nothing difficult. You just make the plan for the ladies' gallery. I'll look after the rest. I'll leave it to you. Yes?"

* * *

And before I could say anything he gave me a list of the members and a plan of last year's seating, and was gone. "All simple," he says. "You don't need to change anything. Just check with the members' list, make sure that they are still paid-up members, and if they are transfer the name on to the new plan. It will not even take you one evening. But it will be a great help to me."

So I sat down. My wife helped. We checked the list. We wrote all the names of those who were still members from last year in their old places. We put the new names in the places left empty. And that was that.

"Sarah," I said to my wife before we went to bed that night. "I don't understand why they are making such a fuss about the allocation of seats. It's simple. One, two, three. It's done. The way the committee talks it sounds like a major operation."

My wife is a wise woman. She just nodded and said: "I hope that it will be all right."

The very next morning we got a phone call from Mrs. Gold, the Chairman of our Ladies' Committee. "I hear you are making the list for the seating. You know my sister-in-law from Leeds will be here for Rosh Hashana, with the family. So make sure that there are two seats next to me for her and her daughter. Thank you. A happy New Year."

* * *

Two seats next to Mrs. Gold posed a problem. Her position entitled her to a place in the front row. To put the sister-in-law next to her meant moving one of the other ladies, entitled for various reasons to a front-row seat. Mrs. Epstein could not be moved, because her husband had just donated a new *parochet;* Mrs. Green was the wife of a Warden, and Mrs. Mindel had to stay in the front row because her son was going to be Barmitzvah soon. If she felt insulted at her treatment she might persuade her husband to have the Barmitzvah at the rival congregation. One never knows. Finally we found one seat in the front row for the sister-in-law and put the girl in the second row, next to the chazan's daughter. "She would be happier sitting next to another young girl," my wife told Mrs. Gold, and Mrs. Gold was surprised into agreeing.

We were sitting down to lunch when the phone rang again. Mrs. Katzenberg, wife of one of our former Wardens.

"To you I can talk. To the secretary it's impossible. He won't listen." So she talked. She talked while my lunch got cold and my wife impatient. And all she wanted to explain was that because of the trouble she had with her back last winter . . . So would I please not give her the terrible seat in front of a window that she had last year. But she wanted a seat where she could see the Ark even when the men were standing.

And that was only the beginning. Mrs. Carmel rang to explain that on no account was she to be placed anywhere near her sister. She couldnot go into details, it was a family affair. But they were not to sit together. Not even in the same row. The youth club leader rang, to put in a special plea for the girls. "Youth should be encouraged," he said. "not put in a corner hear nor see the service. How did anyone expect young girls to attend a service if no one bothered to give them proper seats?"

The chazan's wife rang. Officially, just for a chat; really to find out if her seat this year would be better than last. Young Mrs. Simons, who is expecting her first baby and can't stop talking about it, asked for my wife and told her in grave confidential tones that she ought to have a seat where she could get out easily, "just in case."

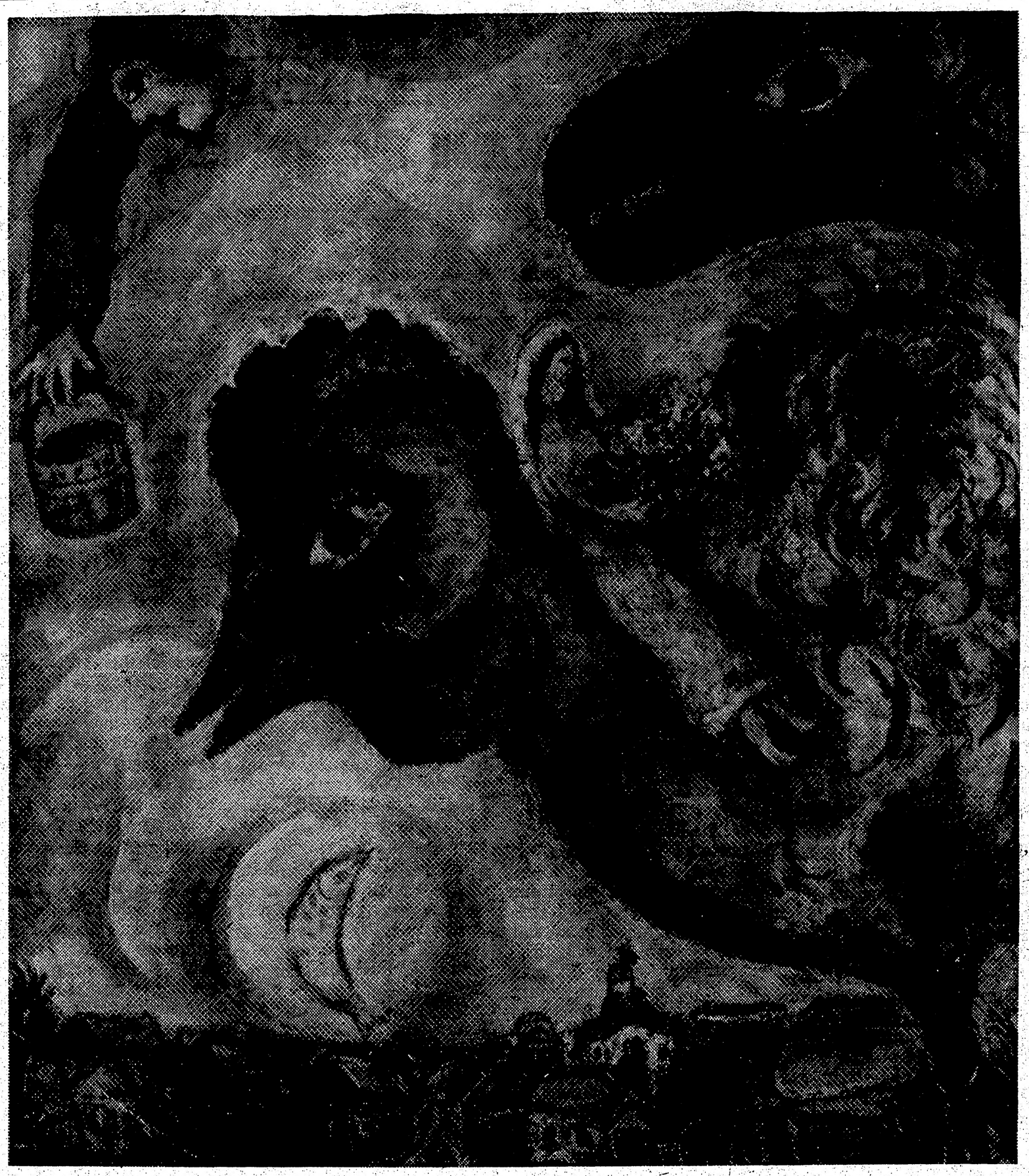
* * *

Our neighbours dropped in for a cup of tea one evening and saw the chart — much crossed-out and corrected — lying on the table. Mrs. Isaacs shrieked. "Oh, you've done it. Look at that. Those two sitting next to one another. They haven't talked to one another for months, not since that engagement was broken off. Nobody knows what happened. But unless you want a scandal in *shool* on Rosh Hashana do something."

Even on the day before Rosh Hashana we were still getting calls. The last was from the secretary himself, who wanted to know if all was well, and then added, almost as an after-thought: "You know I think I forgot to tell you to keep a seat for my mother-in-law. A good one, of course."

I did not say anything. I wrote the name of the secretary's wife's mother in the last remaining seat — in the corner of the back row, where one sees nothing but the exit doors. I took the chart back to the office, put it down before the secretary, and that's when I said what you read at the top of the page.

I ask you, can you blame me?



THE SHTETL: — A little known masterpiece by Marc Chagall is now the hit at a Paris gallery where it is being shown as "Le Village".

books, men, ideas

THE JEWISH VOTE IN OUR SOCIETY — MYTH OR REALITY?

by RICHARD YAFFE

Some American-Jewish organisations and individual leaders constantly deny the probability that in elections in the U.S.A. Jews vote as Jews, but the evidence seems overwhelming that they do, under certain conditions.

The Jewish vote is analysed in a chapter of a book published in 1963, which has become a factor in New York City's election campaign for Mayoralty and city offices.

It is "Beyond the Melting Pot," written by Mr. Daniel Patrick Moynihan and Mr. Nathan Glazer for the Joint Centre for Urban Studies of the Massachusetts Institute of Technology and Harvard University.

The authors say that the Jews of New York City have had a split political personality for the past three decades. No group in the city supports national Democratic candidates as strongly and consistently, and none — except perhaps the white Protestants — "has been as uncomfortable about voting Democratic locally."

Jews are not alone in this partisan irregularity in a city where "The local machines have often been poor representatives of the national Democratic administrations," but they have been more consistently irregular.

What attracts them? According to the book, it is "liberalism, using the term to refer to the entire range of leftist positions, from the mildest to the most extreme. The Jewish vote is primarily an 'ideological' rather than a party or even an ethnic one. There is little question that Jews are moved, as other groups are, by issues affect them alone, such as policy toward Israel.

"But it is impossible to test the effect of pro-Israel feeling on voting, for all political candidates in New York City profess an enthusiasm for Israel. Nor is it easy to test the pull of a Jewish versus a non-Jewish name in the city."

In cases where a non Jew in an election contest is clearly "more liberal" than his Jewish opponent, the liberal will get the Jewish vote. This was shown in 1960 in the contest between a "regular" Democrat, Ludwig Teller, a Jew, and a "Reform" Democrat, William Fitts Ryan, who won.

The contests between Franklin D. Roosevelt, Jr., and Jacob K. Javits for State Attorney-General in 1954, and between Mr. Javits and Mayor Robert F Wagner for the Senate in 1956, in which Mr. Javits won both, are not as simple to analyse, "for in both cases there was some question as to who was more liberal."

"Jewish liberalism" supports the various Negro civil rights movements, the "freedom marches", liberal Democratic candidates for office, "but what now supports Jewish liberalism? Many decent impulses, of course, and ties to old friends and early allegiances, but also simply an excessive timidity or fright. Reaction and conservatism are so staunchly opposed in part because there is always the fear that they hide anti-semitism, even though there may scarcely be a hint of it," the book declares.

Jewish liberalism, which is sound enough perhaps from the perspective of an American nation that is still in many ways remarkably conservative and bound to old slogans, is, in the context of New York, not quite as sound as it should be.

"There is much self-congratulation on the struggles and successes of the past," the book continues. "Jewish Socialists and intellectuals played a great and important role in the building up of the Labour Movement in the 1930s, but they seem to have been struck dumb by the problems raised for the city by the rise of a new proletariat of Negroes and Puerto Ricans".

The "real achievement" of the Jews in America, according to the book, has been "the generation of energetic and gifted young people they have supplied to the arts, to radical politics, to the Labour Movement. Many of these young people were able in the 'twenties and thirties and forties' to find challenging and satisfying environments that were formally or **de facto** Jewish. Even while considering themselves free from all Jewish ties, they worked among Jews in the theatre, in political activities, in the unions.

The author concludes: "When the Jews were most Jewish, when they took their Jewishness for granted, they looked forward to a time when all barriers would be down and they could participate freely in the Labour Movement, business, politics, culture and social life . . .

"Now that so many of these barriers are down, and Jews have become less Jewish and more prosperous there are tendencies to caution and withdrawal. A satisfying pattern of Jewish middle-class life has not yet emerged. This failure in Jewish life reflects the general unease of American middle-class life as well as the specific Jewish dilemma of finding, in this amorphous society, a balance between separation and the loss of identity."

Dateline: NEW YORK

By Trude Weiss-Rosmarin

SEARCH FOR "THE NEW EARTH"

Since the end of the Second World War, over two thousand new synagogues have been built in the United States, at a cost conservatively estimated at $1 billion (about £357 million). The new structures range from modest prayer houses of limited size in small communities to huge sumptious "synagogue plants" with social halls, game and club rooms, sports facilities and various other amenities in the most elaborate resort style.

Few Congregations have abstained from "upgrading" their buildings and quite a few congregations who built during the early phase of the "synagogue edifice complex" are again building in order to modernise and enlarge their facilities.

Like the members of the congregations who, in typical American fashion, "redecorate" their homes at amazingly frequent intervals, discarding furniture and furnishings which show no signs of wear and tear, congregations 'tire" of their buildings. Experts on synagogue management hold that this is all for the best, as so they say, congregations will deterioate without "the challenge" of raising the large funds required for a new building.

There is no getting away from the fact that 'fund-raising" is the favourite type of Jewish identification for the vast majority of American Jews because it is the only Jewish activity in which they can understandingly participate.

By now the "American Jewish revival," especially its religious aspects, have been thoroughly discounted and even ridiculed on virtually all platforms of Jewish expression. There are few, if any, religious leaders who have not been disillusioned by the reality of a situation in which there are millions of synagogue members and no worshippers who want to pray. While the "modern Orthodox" (the old-type of Yiddish-speaking Orthodox do not have this problem) studiously ignore the empty pews and the "Jews without prayer" who come to services for "special occasions" only, the Conservative and Liberal rabbis have placed it on the very top of their agenda.

At this year's convention of the Rabbinical Assembly of America (Conservative), Rabbi Jules Harlow's paper on the need to make the siddur and machzor meaningful terms of our contemporary Jewish world, was enthusiastically received. "Liturgical reform" is a primary concern of the Conservative rabbis although, thus far, the prayer books published under their auspices are virtually unchanged.

The Liberal prayer books, of course, do depart from tradition and there is much of bold innovation. Still, and on this all Liberal rabbis are agreed, the abbreviated services, the curtailment of Hebrew and liturgical reform generally have failed to inspire religious devotion. The Liberal temples are as empty of worshippers and as devoid of real prayer as the Conservative and the modern Orthodox synagogues.

According to Rabbi Albert S. Goldstein, of Temple Ohabei Shalom of Brookline, Massachusetts, American Jews do not attend synagogue because they don't really believe that God desires and hears prayers. He disparages the feverish efforts of his colleagues at making services "more attractive." None of these innovations has worked "to cure the chronic sickness of the synagogue — its emptiness from one Yom Kippur to the next Rosh Hashana."

Writing in "Worship and Liturgy" the Quarterly of the Central Conference of American Rabbis (Liberal), Rabbi Goldstein that it is of no avail to say: "Let's brighten the Sanctuary with blond mahogany panelling, cheer the heart of the worshipper with brilliant stained-glass abstracts, with clever mobiles for lighting pictures, embroidered damask drapes for the Aron Kodesh, Sonotone public address systems, wall-to-wall washed broadloom floor-covering, acousticon tile ceiling, streamlined bimah, pulpit and choir loft, electronic organ, rheostats, a tonal quasi-traditional chazanut. Let's get some avant-garde poets to dress up the language of the prayer books, use computer machines to accumulate data on what kind of weather, news items, display ads and sermon titles produce the biggest turn-out.

All this is of no avail without **belief in God,** Rabbi Goldstein concludes. He asks, "Why all these gimmicks? Why do we put our faith in such external appurtenances of piety?'

The new editor of the "CCAR Journal" is Rabbi Daniel Jeremy Silver, son of the late Rabbi Abba Hillel Silver, who succeeded his father in the pulpit of The Temple, at Cleveland, one of the largest Liberal congregations. Young Rabbi Silver's editorials and some of his addresses at major functions are proof that besides being a chip of the old block, he is a personality in his own right. Bearing a striking resemblance to his father, those who know Rabbi Daniel Jeremy Silver will say that in his sermons he is setting a new pattern.

As young Rabbi Silver sees it, the rabbis are making too much of prayer and too little of worship. He argues that the synagogue is primarily concerned with worship, the corporate religious expression of the Jewish people. "Worship is a discipline," he writes. "We pray when life is too much for us. We worship, the better to live."

In keeping with this, Rabbi Silver distinguishes between "liturgy," which is formal and fixed by tradition, and "prayer" which is spontaneous and individual. He places worship above prayer and argues that "the Sabbath is not our prayer day, but the sanctified time of worship."

However, by any time, worship or prayer, the liturgy fails to move and stir American Jews.

beyond belief

MIXED MARRIAGE IN A MIXED-UP WORLD

A ROUND TABLE DEBATE BETWEEN A RABBI, A PSYCHIATRIST AND A PLAYWRIGHT

By DR. LOUIS JACOBS, DR. EMMANUEL MILLER and PETER SHAFFER

FAMOUS DEBATERS: From left to right, Dr. Emmanuel Miller and Peter Shaffer

The fear of a child "marrying out" is not confined to the devout element in the community. The nature of this fear and the questions which surround it are discussed by Rabbi Dr. Louis Jacobs, Dr. Emanuel Miller (a consultant psychiatrist) and Mr. Peter Shaffer (a playwright).

Dr. Miller

Man is a complex of biological, psychological and cultural elements. Some of them come to the fore, others may be sublimated by some over-riding factor.

Thus, for example, when he falls in love his affection is the over-riding factor, but in time it will almost inevitably ebb and those which were subdued may become more prominent.

A Jew, for example who takes a non-Jewish partner may not allow family or group loyalties to play any significant part in his choice. But in time they may swell to the point where they could disturb his relationship.

There was less danger of this in ancient times. Before the dispersion the Hebrews seemed to marry out as easily and as frequently as the surrounding nations without any obvious signs of conflict, but once Israel was scattered among the nations exogamy (marrying out) threatened the very existence of the Jewish people and the near embargo on inter-marriage became a condition of survival. Yet, as social anthropology shows exogamy has frequently been a condition of kinship and of surround.

This dilemma is increased by the Diaspora.

Chairman

Rabbi Jacobs, what would you, as a counsellor, advise somebody who came to you and said: "I am in love with somebody; he or she is perfectly suitable, the only problem is that he or she is not Jewish"?

Rabbi Jacobs

The question would be: Can such a marriage take place within the framework of the Jewish religion?

Historically, there have been one or two statements by rabbis in the affirmative. The classical example of that is the Sanhedrin convened by Napoleon and they did say — probably tongue in cheek — that they would officiate at such a marriage, which would be quite in order according to the teachings of religion.

There are, I believe, still one or two Reform rabbis who would officiate at such a marriage, although they would not say that this was the ideal.

But this is certainly not the view of official Judaism or normative Judaism. A rabbi would have to say something like this: I understand your particular individual problem, one knows what it is to fall in love, to feel that life would be meaningless without a particular person. But seeing this from the point of view of the Jewish community, and particularly from the point of view of the survival of the Jewish religion, if Jews did this the result would be that the Jewish religion would vanish because you can't have Judaism without Jews. Consequently, hard though it is, this is the sacrifice that Judaism demands of you, and it's probably the most serious sacrifice that you will ever be called upon to make for your faith."

Now I must say in all honesty that this kind of approach, although we all adopt it, is hardly ever successful. Because when a person reaches that stage, even if he is prepared to pluck up his courage to go to a rabbi to ask this sort of question, you can take it for granted that his mind is made up to go on with the marriage.

Peter Shaffer

Continued on page 19

A short, short story

By CLAIRE RAYNER

JOSHUA

He's quite a big boy now — nearly Barmitzvah — and he isn't best pleased when people remind him about what happened that Rosh Hashana six years ago. But perhaps he'll forgive me if I tell you about it now —.

He'd been going to *cheder* for just a few months, the proudest six-year-old you ever saw. And just before Rosh Hashana he dropped into my house from the house next door, where he lived, and asked if he could help me make jam. He was a notable jam-taster, was Joshua.

"Auntie," he said suddenly, from the depths of a jammy saucepan. "What is a building fund?"

"It's money people collect for building a new *shool*," I said abstractedly, as I stuck labels on hot jars.

"What's wrong with the old one?"

"It's just about falling down, that's all!" I said. "Go easy on that jam, or you'll be sick."

A few days later I met his mother out shopping. How's the baby? And Joshua?"

* * *

"Oh, the baby's fine, thanks," she said. "But Josh — well, he's got a silly notion he doesn't want to go to *shool* on Rosh Hashana, and that he doesn't want us to go, either."

"But I thought he loved *shool*!"

"He does! He just says he doesn't want to go on Rosh Hashana. But David says he thinks he's just being silly, the way children are sometimes, and that he'll be all right. I *hope* he's right. Josh usually does do as his father says he will . . . ."

I didn't think much more about Joshua, what with the rush of life just then. But he did come into my kitchen the afternoon before Rosh Hashana, and asked abruptly: "Will you be in *shool* tomorrow, Auntie?"

"Of course!" I said, surprised. "Won't you?"

He sighed. "s'pose so. Will everyone be there?"

"Pretty well," I said.

"Oh."

An that was all. He ate a piece of cake without his usual enthusiasm, and went home.

Next day *shool* was crowded, the walls almost bulging, the usual state of things on High Holy-days.

I spotted Joshua sitting near the front with his father — sitting remarkably still, I thought, knowing young Joshua.

Sitting still, that is, until the time for the Shofar to be blown arrived. I happened to be looking towards Joshua and his father at that moment, and just as the first sound broke into the silence, Joshua disappeared! As far as I could tell he'd taken a nose-dive under the seats in front.

I was worried. I could see the bustle that broke out around him, David's, his father's, anxious face, but no Joshua. So as soon as I could I hurried down to see what was the matter.

We found him sitting outside on the low wall surrounding the *shool*. Was he ill? What had happened? Questions came thick and fast. And suddenly Joshua burst into tears, creasing his white face into lines of utter misery. I've never seen a child look so white and unhappy.

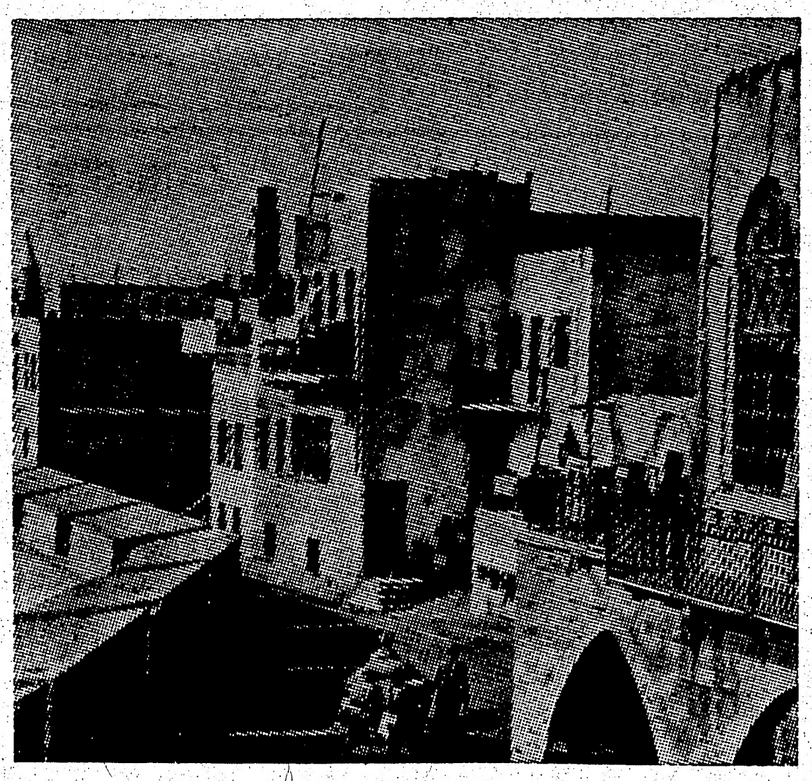
* * *

David and I took him home to his mother, who hadn't been able to come to *shool* because of the baby. And there, from the comfort and security of his mother's arms, he told his story.

He'd heard all about the battle of Jericho, at *cheder*, and taken a special interest because him own name was Joshua. He'd heard all about the way the walls had come tumbling down when the Shofar was blown. And then when he'd heard about the building fund . . . .

"I thought the *shool* would tumble down when the Shofar was blown," he gulped. "Auntie said it was just about falling down anyway" — I blushed hotly under his parents' accusing stares — "and I don't like things falling down when I'm inside them. I meant to be brave."

Joshua doesn't talk now about the time he fought his own private battle — though it must have taken enormous courage for him to go to *shool* that day — and no one ever mentions it to him. I think he's forgiven me — and I make very sure now that I answer questions from small children very carefully indeed. You never know what they're thinking.



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ISRAEL PREPARES...

Continued from page 9

tenance operations will be approved. A novel idea has been advocated by the secretariat of the Kibbutz Hadati to distribute some of the crop through the Ministry of Social Welfare to the needy, thus fulfilling one of the principal Biblical aims of the institution "that the poor of thy people may eat thereof".

The prohibition of trading in Seventh Year produce and the necessity of treating it as belonging equally to every member of the community is implemented in the following manner. The Rabbinate is vested with the right disposal of the crop as was the case in Second Temple times and the individual farmers appointed as their emissaries to harvest it. Sabbatical produce will be sold together with some other commodity and the price formally paid only for transport and handling cost. Again this is a procedure that has good Talmudic precedent.

All this must naturally raise more than a smile in both the hard-headed pragmatists and doctrinaire socialists who make up an influential part of Israel's agricultural population. They can hardly be blamed for failing to see, in this age of acquisitiveness and affluence, secularism and science the message of true community and brotherhood underlying the Sabbatical institution. After all, can a modern state be expected to cease its normal farming operations for one day, let alone a whole year! Will the Common Market wait a year for Israel's citrus exports? Her competitors will presumably be glad to grasp at the opportunity. Like the weekly Sabbath, its annual counterpart raises a lot of very sticky problems in the state context.

But as the Israel Rabbinate, on very good precedent, assures us, they need not be solved all at once. Partial observance is better than none. Who knows? Just as automation is solving many thorny Sabbath problems, advances in the field of economic planning, food preservation and storage,

Continued on page 17

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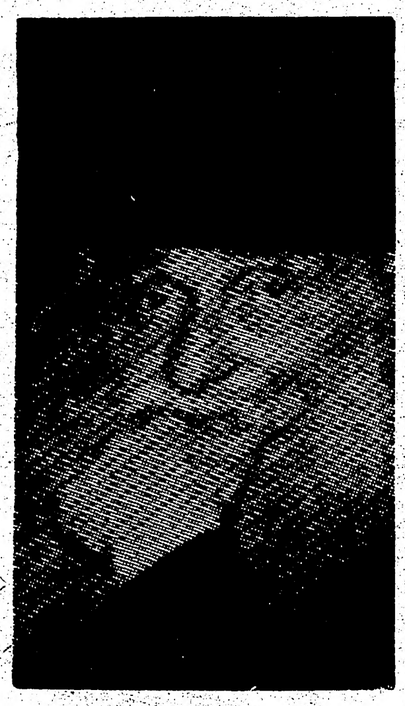


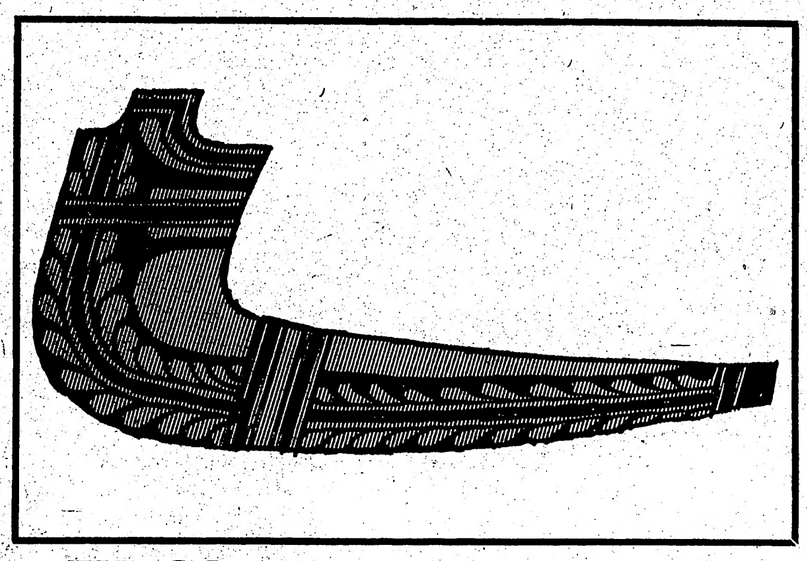
INVOLVED IN SABBATICAL YEAR DISCUSSIONS: — The famous Gerer Rebbe, a Hasidic leader who organizes aid for Sabbatical Year observers.

ISRAEL PREPARES...

Continued from page 16

agricultural science and other relevant fields may lead us sooner than expected to the spectacle of a 363 day rest once every seven years.

But before that we shall have to learn how to spend it. "A year of solemn rest is necessary for both nation and land... no private-property, no punctilious privilege... shed a spirit of sanctity and nobility over all things". That was how Rabbi Kook visualised the Sabbatical year. The faithful will, willy nilly, have to settle for less in the year 5726 of our war torn world, the third Sabbatical year of the State of Israel.



THE SOUND OF THE SHOFAR

And Abraham lifted up his eyes and looked, and behold, behind him was a ram caught in the thicket by his horns (Gen. 22:13)

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SWASTIKAS IN BRUSSELS

ANTWERP (JCNS) — Twenty-one Jewish shops have been daubed with swastikas in Rue Haute, Brussels. It is believed that the work is that of a Nazi gang who knew accurately which shops were Jewish-owned.

Non-Jewish shop owners in the street have strongly condemned the outrage, which was not the first in this street. On the night of July 30, swastikas were daubed on Jewish shops and police arrested a young man, said to have belonged to a fascist oganisation.

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BEYOND BELIEF

Continued from page 15

One is not born a Jew in the same sense that one is born a man, and it seems to me that the only important issue here is whether in fact there are any biological objections to inter-marriage.

Dr. Miller

There is no biological reason against intermarriage at all. I am afraid there is as much in its favour. In most species a certain measure of cross-fertilisation is strengthening to that particular species, and human ethnic groups profit from these mixtures, physical, mental and cultural.

Peter Shaffer

Surely that's a very good point in favour of allowing inter-marriage?

Dr. Miller

Certainly, if you want to leave it at that; but you can't leave it at that biological level, particularly where Jews are rootless outside their enclave and risk dissolution.

Peter Shaffer

Then it seems to me that the objections would have to be of almost comparable force to the non-objections of biology in order to be seriously worth considering. We know that most of what we think in terms of religion or religious practice is inherited from what our parents teach us, and most of the tension created between a Jewish boy and a non-Jewish girl who are in love is there not because there is a "natural" conflict between

Continued on page 20

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BEYOND BELIEF

Continued from page 19

a Jewish boy and a now Jewish girl who are in love is there not because there is a "natural" conflict between them but because it has been put there by the tribe. This seems to me to be the infantile and reprehensible thing that should be combatted rather than indulged.

Rabbi Jacobs

I think this is looking at it too narrowly. Obviously the majority of members of our community are non-religious in the sense that they are non-observant or not particularly observant. But there seems to be a kind of instinct of self-preservation, which is shared by the majority of Jews in our community, who do react in a vehement way — I grant you that there are all sorts of emotional factors involved — but partly at least because there is also this awareness that without Jews you will have no Judaism.

Dr. Miller

But there are a large and increasing number of Jewish families who are only apparently Jews by name. Yet when it comes to intermarriage there is some sort of archetypal urge — self-pre-

Continued on page 21

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BEYOND BELIEF

Continued from page 20

servation, if you like. But for what purpose, what are they maintaining? What is their value to Judaism, the Judaism that we value highly because of its ethical qualities. Mere survival for survival's sake can be extremely negative and one wonders whether that sort of Jewry is worth survival. I don't think it is.

Rabbi Jacobs

But is it so? Is it that people who react violently in this way are saying no more than that Judaism ought to survive because it ought to survive. Isn't it rather that there is a kind of basic loyalty which they feel and this is expressed with particular vehemence in the field where it's being threatened.

Dr. Miller

Unless loyalty has a goal, I don't think loyalty for its own sake is worth having.

Peter Shaffer

It must be a loyalty to something clearly known and believed in.

Rabbi Jacobs

It is loyalty to the Jewish faith and the Jewish religion, and I think this is present even in people who normally don't seem to have much use for the Jewish religion.

Can we have the analogy of an Englishman who lives most of the time in America, doesn't show any particular regard for what might be called the English way of life, never reads anything produced by Englishmen, is always talking about how marvellous the Americans

Continued on page 22

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BEYOND BELIEF

Continued from page 21

are, but if his country goes to war he'll come back from America and fight. And you could well ask whether this is loyalty, a vague thing. But is it all that vague? Is it not that in a moment of crisis he is experiencing what the more committed Englishman experiences most of the time.

Peter Shaffer

I agree with you that that is true, but this is not a religious loyalty, but a racial loyalty, and surely the Jewish confusion, the centuries-old confusion, is between racial loyalty and religious loyalty. I think even you were using the word "religious" when I think you really meant "racial."

Rabbi Jacobs

I was giving an analogy of an Englishman, not because I was suggesting that his loyalty and Jewish loyalty are exactly the same. Just as it is possible for a man who seems to be uncommitted in a moment of crisis to patriotism, surely it is possible for a man who is totally uncommitted to religious values to be committed in a moment of crisis — the crisis being when his children want to marry out?

Peter Shafer

No, he's not then being committed to religious values, since, by definition in your question, he hasn't got any. He is being commited to a racial, what Dr. Miller called archetypal, feeling, which is really nothing to do with a theological belief or a spiritual belief.

Dr. Miller

It may be entangled.

Peter Shaffer

It may take the colour of it, but I don't think it is the same thing.

Dr. Miller

I think the non-religious Jews' objection to intermarriage is based upon intimate feelings that one has had from one's family in childhood. With the Jews, of course, it's coloured by a religious ideology. But a great deal of it does become shared, so that when you meet so many of the non-conforming Jews — pantry Jews — it hasn't a very great depth. With many, take away the "gefilte fish" associations and there is very little left.

Rabbi Jacobs

Why have we got to argue that this is particularly deep? I would be entirely in agreement with you that it is superficial. But when this kind of perso n does object, it is unfair to say that it is merely an emotional attach-

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BEYOND BELIEF

Continued from page 22

ment to gefilte fish. I think at that moment of crisis it does go a good deal deeper than that.

Dr. Miller

To use your analogy, which was a very good one, of the Englishman in America. There is no doubt that there is a certain awakening of an old loyalty which has only been covered over by his Americanism. But it's still there, and I think it's true of a large number of Jews, it is overlaid, but I would like to see intermarriage frowned upon, because we have got something more than that to survive for, an ethical system worthwhile preserving, because we, as a people, are a vehicle of that in an historical pattern having a survival value. If we are not, then I don't see much point in it.

Peter Shaffer

I am very surprised at what you said. It doesn't seem to me to be sufficient reason to say one must marry a Jewish girl, if one is a Jewish boy to preserve an ethical system which is by and large in its humanitarian aspects adopted by most of the Western world. Surely a religious reason — that is to say, the reason which would preserve a series of theological and spiritual perceptions, never mind just the ethical ones — is the only possible reason which would bear any kind of conviction.

Dr. Miller

It is certainly true that the Western culture is Hellenic Hebraic, to use Arnold's phrase. But the Jews are capable of supplying, as it were, a reservoir for the continuation of this particular quality.

Peter Shaffer

Yes, but you will not find that when a marriage is objected to by the Jewish parent they are saying the girl you have selected is ethically inferior to you; they won't say that.

Dr. Miller

They won't say it, but they feel that somehow or other their Jewishness, their long tradition of Jewish ethical principle, can only be maintained if it is within that enclave. It is likely to be so diluted as to disappear. Science is universal, literature is shared, whether it be French or German or English, and that sort of universality is so attractive that the particular Jewish qualities, which I think are ethical qualities, get submerged.

Peter Shaffer

I don't see the point. If they are universally accepted now then this is all that is required. The idea of a universal ideal is surely preferable to a specific and tribal one.

Dr. Miller

That's true. But to judge from the changes the world is undergoing today those prized ethical notions are undergoing decay.

Rabbi Jacobs

I believe Judaism is a religion, and question of truth enter into it as well, so that, to me, it's more than a little meaningless to talk about a kind of world view because this world view, even though it would have a good deal of the Jewish ethic, would not be the value that Judaism exists to preserve. Judaism exists to preserve the truth enshrined in the Jewish religion. And this includes ethics as a very important part of it.

But it also includes the truth about God and about his relationship to man, and I don't see that these would be furthered anywhere else than in Jewry, and, consequently, a believing Jew has no problem of inter-marriage, because he would say, well, these are the values I want to preserve. If I am going to marry out and other people are to do the same, Judaism is going to be lost.

Peter Shaffer

Would you say that there was any reason why somebody, like myself, who was born Jewish, who doesn't believe in the Jewish religion, should still marry within his faith?

Rabbi Jacobs

If that's what you feel I can offer no argument against intermarriage; I would be sorry if you did, because I am sorry that you should have no belief. If you were a believer you'd be of such advantage to Judaism, to the Jewish spirit. From the point of view of the Jewish religion, I don't think there is any positive answer to your question. There's nothing that Judaism can say. Judaism can only deplore that you have this attitude to Judaism.

Peter Shaffer

There is a great distinction between the two uses of the word "Jewish" here I say I am Jewish, but I do not believe in Judaism. It is quite possible to say this. This is what is confusing, because I am using the word "Jewish" there in a racial sense and not in a religious sense. Many people are in this situation. You say, my father, mother, cousins, all say I am Jewish. I don't know what this means, except in what Dr. Miller calls an archetypal way, the feeling of vague loyalty such as your man in America felt. But I do not believe, and you apparently do not believe, that this alone is sufficient to detain one from marrying out of the faith, because it is not in that sense a faith.

Dr. Miller

I would agree with that, because that is my contention. If it means just continuing as an ethnical enclave in Germany, England and the rest, I don't think it"s good enough. It's got to have that sort of ideological backing, which is what I think is worth preserving.

Rabbi Jacobs

I would go further and say that I would positively fight this ethnic interpretation of Judaism as the greatest single danger to Judaism as a religion. But I would have one point of appeal to someone who says that he is not a believer and has no faith and doesn't see why Judaism should be preserved. That would be on the much maligned grounds that the parents object to it. Speaking as a moralist rather than as a rabbi, a good case could be made out for a person respecting the unreasonable wishes or desires of his parents on such a fundamental matter as this.

Peter Shaffer

You mean a case could be

Continued on page 24

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BEYOND BELIEF

Continued from page 23

made out for him to fall in with their wishes? I should be delighted to hear it. Jewish parents, it's proverbial, lavish a good deal of affection on their children. Perhaps more so than others. Perhaps this is a bad thing.

Dr. Miller

It's good and bad.

Peter Shaffer

Children also lavish a fair amount on their parents.

Dr. Miller

Yes, quite; and, therefore, in parent/child relationship one has an appreciation of responsibilities, within limits, to unreasonable demands. Reasonable demands are one thing. We all do things for our parents which we think are quite ridiculous and we might do it simply because we say anything for a quiet life. But in our better moments we do it because we love them. Obviously this can be carried to extremes and can result in complete domination by parents of a child, which would be intolerable.

Peter Shaffer

It's a very Jewish pattern.

Rabbi Jacobs

Yes, but I feel, I may be wrong, if I were not a believer and I was in love with a non-Jewish girl and I felt my parents' objection to this was completely unreasonable—and I would be justified in feeling it was unreasonable as a non-believer — I'd like to feel I would still refrain from doing it out of love for my parents.

Peter Shaffer

I am absolutely astounded by your reply. I would have thought it was almost axiomatic that one is spiritually one's own master or one was nobody, one doesn't count in the world.

Chairman

Dr. Miller, I'd like to put the same question to you. If you were asked by somebody like Peter Shaffer: I am not a believer, my parents object to my marriage; I see nothing objectionable in it. How would you approach it, as a psychologist?

Dr. Miller

I would ask the young person: what are your affiliations, your cultural orientation, what are you going to make of your life, and of your marriage? What ideology are you bringing into it, are you going to gain by it? If he was going to gain I wouldn't say anything against his intermarriage. He might say: I am in love, do you think I ought to go on with this, my parents don't agree with it.

I've had this problem time and time again, and I have known Jewish parents even go so far as to say "I think my son's mad; he's marrying out." I have had to interview the young man and decide how mad he is. He might be in such revolt against his father to such a degree that he is compelled to marry out.

That sort of compulsive marrying out is psychologically unsound. But if there are no tensions involved — he's just met this girl, he's been educated with her. He simply says this is my system of ethics, I'm no less ethically a Jew than I ever was, but my love-life is this, ought I to listen to my father on this point?

If there is such a crisis of that kind, then one wonders how it has arisen, what have been the parental faults that have made this situation possible? If you clear this and you find there is still a positive in favour of this person getting married, you say get on with it, and the parents have got to be brought in and have it explained to them.

May I give an example which will probably illustrate the case? A Jew came

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BEYOND BELIEF

Continued from page 24

to see me about the impending marriage of his son to a non-Jewess, and his impending apostacy. He was going to become a Christian. If you looked into it you found that the father created this situation; he had himself been completely indifferent to every aspect of Jewish life; he dissociated himself from the synagogue, became extremely successful, very wealthy and brought his children up to live a completely English life. But it was only when his son acted as he did that suddenly something largely submerged was awakened in him.

I thought that was absolutely unfortunate and nearly bogus. There was nothing of Jewishness about him at all, except some vague survival of his own childhood, which wasn't enough to place an embargo upon his son's marriage. The boy's shift into intermarriage was a consequence of the father's indifference.

Peter Shaffer

But had that man been a believing Jew and his son was quite genuinely a non-believing Jew, you wouldn't advise the father differently?

Dr. Miller

If he had been a pious Jew then the son would have been a different son.

Peter Shaffer

He might have been even more in revolt.

Dr. Miller

He may have been. But I am only able to discuss the case as I know it.

Rabbi Jacobs

One of the things we should mention is the question of the children of the marriage. Just as I would argue that the non-believer who is contemplating intermarriage has obligations to his parents, he has obligations to his children, and in taking this step he would probably create a good deal of conflict in the minds of his children.

Peter Shaffer

I don't think that conflict is necessarily to be avoided. Dr. Miller said that biologically a clash of cultures is sometimes very fruitful and good.

Dr. Miller

What we call cross-fertilisation is not a clash, it's a mixture of chromosomes which produces, as it were, a new slant in the species, which is good. In Jewish history there have been marriages between one and another, Solomon and Ruth were examples. But in those days it was safe to do it, because there was no such competition as exists today. Now we are surrounded by alien cultures — we have got our backs to the wall.

Rabbi Jacobs

You are going to bring children into the world who, at an early age, on top of all the other problems children have to face, are going to face the terrible problem of what they are.

Peter Shaffer

We all face that problem anyway. Most of us just

Continued on page 26

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BEYOND BELIEF

Continued from page 25

duck it.

Rabbi Jacobs

But no one could deny that it's going to be aggravated.

Peter Shaffer

I don't think so. Everybody who is born has this problem of finding out who he is, what his real identity is. I don't believe this can be solved for you in a package form by being brought up in a specific way.

Rabbi Jacobs

No. I am not talking about being brought up in a specific way. The child born of a Jewish father and non-Jewish mother is going to face this kind of problem over and above the problem we all have to face. Children are going to say to him at school: "What are you, you are not a Jew, you aren't a Christian", and he's going to feel this very strongly, he's going to feel that he doesn't belong anywhere.

Peter Shaffer

This question of what you are is very important and it is evaded by many saying, I am a Jew, I am a Christian. These are not answers; they are not possibly answers in terms of a 14-year-old child, they are merely a name.

I don't believe that a Christian child who doesn't have personal intuitive experience of Jesus is a Christian: it's just a child calling itself a Christian, and this is true, surely, of a Jewish child.

A Jewish boy or girl who does not believe the Jewish religion expresses a truth but, merely accepts what his parents have told him, is not a Jew in that sense; he is just a boy who has called himself what his parents have told him to call himself. It's another name.

Dr. Miller

That really brings us down to what is a key position, what are we going to do about it? That is, what sort of education are you going to give to the susceptible young when he develops what you call identity?

Peter Shaffer

This question is absolutely vital. The question of

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BEYOND BELIEF

Continued from page 26

whether you are different depends on who you are and what choices you have made; how much you have matured, how much you can evaluate your real desires, what kind of cultural crossfertilisation you are prepared to accept, and how much you are prepared to explore the sort of elements in your personality that many people do not ever explore.

Dr. Miller

I think Shaffer is right. What are we going to do with the child? How are we going to bring his identity home to him?

Peter Shaffer

The problem of any child, of all of us, is to find, somehow, an identity. We largely do it ourselves. Certainly at the age of 16 a dramatic change occurs in people in which we are no longer just run by the forces of nature, like a child. What takes over is our self-awareness, of beliefs of all kinds, and evaluations.

The start of spiritual growth is to cut yourself off from many of the affiliations that you have merely accepted because they have been given you, and then to start to re-examine everything basic in terms of your own experience as you find the world. You cannot just coast upon what's been given you, that is not experience, it's merely repetition.

Dr. Miller

One must go a stage further; that not only have you got to find yourself, as the great mystics go out into the wilderness for 40 days and 40 nights and come down having made their self-discovery, but, even then, they've got to say: "Well, where do I belong with what I have discovered about myself?". He then finds that his environment encroaches upon him like a tide; triumph or failure follows.

Peter Shaffer

It only does that if he hasn't worked out sufficient technique, sufficient independence to be able to deal with that. One of the great things is to select a wife, which is what we are talking about really. It's like making any major decision in your life, it depends upon the degree to which you know yourself, the degree to which you can evaluate your desires, or at least evaluate where you think your desires are going to be fulfilled. This is the most vital thing of all. The trouble with most people is that they call themselves adults, but they imagine that the process of growth stops with the process of formal academic learning.

Rabbi Jacobs

Peter Shaffer seems to suggest that a non-believing Jew and a non-believing Christian, having stripped off the beliefs, are now two different people entirely, two neutral people so far as religion is concerned, and they are now two people who can be different in that they are neither Jew nor Christian and they could bring their children up in this way, as being neither Jew nor Christian. Isn't this a little unrealistic?

Peter Shaffer

Why?

Rabbi Jacobs

Because we can't get out of our skins.

Peter Shaffer

Surely you don't believe you have a Jewish skin?

Rabbi Jacobs

I am not talking about a physical skin. I mean a background.

Dr. Miller

That's true. Even if two people are, for example, completely agnostic and they marry on the basis that they are not going to have any religion, nevertheless their background is likely to have some sort of effect upon them. Nobody is so completely rootless. Even Simone Weil—she called her book "Inrooting" — knew very well that her Jewish conflicts produced the peculiar sort of distortions of her character.

The pressure of the surrounding culture has this distorting effect upon Jews and sometimes precipitates intermarriage for not the best reasons. Sometimes the pressure in the alien culture leads to such selfhatred on the part of the Jew that, as in the case of Otto Weininger, he has a philosophy of life which is like a corkscrew, completely twisted. And Simone Weil had the same sort of twist.

Chairman

In the case of anticipated intermarriage, would you

Continued on page 28

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BEYOND BELIEF

Continued from page 27

advise the non-Jewish partner to convert to Judaism? Obviously this doesn't apply where the non-Jewish partner sincerely believes in Judaism and desires to be converted. But do you think that such conversions ought to be encouraged, and if so, with what object?

Rabbi Jacobs

In the majority of cases, even if religious conviction is not particularly strong on the part of the non-Jewish partner, if that partner is prepared to take the step to conversion, knowing what it involves, it should be encouraged because the likelihood is that eventually he or she will come to the appreciation of what Judaism means.

Dr. Miller

Those cases mean that there's an honest conviction in the conversion. She not only loves the man, which obviously must be an important ingredient, but she loves the things that he loves.

Rabbi Jacobs

"Thy people shall be my people."

Peter Shaffer

The idea of conversion in the case where there is no real religious belief would be completely meaningless. If they are being converted to something which they do not believe in, then its not a conversion as I understand the word.

Rabbi Jacobs

We have discussed this in connection with the other question. It doesn't seem at all realistic to talk about people as though they were either total non-believers or total believers. People are not made like that. Most of us are sometimes believers, sometimes non-believers. The Jewish mystics said "there are times of greatness of soul and times of smallness of soul," and its a much more complex thing than this.

In the cases I have dealt with personally, I have yet to find that the non-Jewish partner is completely indifferent to the religion. Generally its the other way round. There's a real interest in Judaism. How can one assess how deep the faith is, how can one assess the depth of one's own faith or the depth of any other Jew's faith? So I don't think one is asking someone to be insincere or to pretend to something that is really meaningless.

Peter Shaffer

I may shock you Dr. Jacobs by saying this but I move about quite a lot in London and New York and meet many people, of varying ages, who call themselves Jews and obviously had Jewish parents, and I've yet to meet more than about ten in my whole life who could answer three or four basic questions on their faith. In a room full of so-called practising Jews, I assure you I wouldn't be able to get one straight reply. And they would say: "We are religious Jews." But what does this mean when they cannot even answer key questions about their beliefs?

Dr. Miller

That would be true possibly of a sample of the English population, too, of the same social stratum. You would also find it very difficult to know what their beliefs are.

Peter Shaffer

It would not be true for Catholics.

Rabbi Jacobs

It seems to me that there are three things here — there's the gefilte fish and the Jewish warmth and all the rest of it, but the **raison d'etre** of Judaism is the religious side of it. But there are surely people who see Judaism in terms of civilisation, one worth preserving, even if they're freethinkers.

Peter Shaffer

Wouldn't you say in view of the historical process that there is something a little archaic about that view?

Rabbi Jacobs

I don't know. Achad Haam is a classical example of this. Achad Haam was a freethinker, but Achad Haam was terribly angry with his daughter when she married out and some of his Jewish friends challenged him; they said well you're a freethinker, you make no bones about it. His reply was that the Jewish ethic and the Jewish spirit have made a tremendous contribution to civilisation, can do so in the future, and the only way he can do so is to keep the group intact in this way as loyal to the spirit.

Peter Shaffer

There has never been a civilisation defined in those terms that hasn't altered. There is no such thing as a static thing called civilization which is held on to in that way and preserved by laws. If you are calling it a spirit, I don't understand quite what you are saying. It seems to me the historical process is continuously evolving and developing and that which we call a civilisation, a Helienistic civilisation, a Jewish civilisation, gets blended and moulded into a main stream, what he calls Europe, what we call Afro-Asia and so on. It doesn't remain a static thing like a little citadel.

Rabbi Jacobs

No, but the question then would be, where does one draw the line.

Peter Shaffer

I don't think you can draw the line.

Rabbi Jacobs

That's the point. If there's no line to be drawn then surely in two or three generations it would vanish altogether.

PETE SHAFFER

Continued on page 29

NEW YEAR GREETINGS

To The Jewish Community

The Officers and Executive of the Israel Histadrut Campaign wish to thank all their friends, contributors and co-workers for their support during the past year. May the New Year bring health and happiness to the Jewish people everywhere, and peace among the nations of the world.

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BEYOND BELIEF

Continued from page 28

It depends what you mean by vanish. A thing can often lose its name without losing its reality. We no longer refer to a Hellenistic civilisation as being with us, specifically with us today, but it has not lost its reality in terms of its influence with us.

Chairman

I don't think anyone would challenge the fact that intermarriage has increased and is increasing. Can you suggest why this should be so, and what can we do about it?

It's more prevalent than it ever has been because there are specific problems posed by the emancipation. Jews in the ghetto I suppose could not intermarry. Our grandparents even though out of the ghetto were not really emancipated, or at least some of our grandparents were not emancipated. I don't suppose my grandfather could possibly have inter married. I don't think it would have been physically possible for him to have done so.

Dr. Miller

Within ghetto walls obviously it would be impossible. Would you say, therefore, if emancipation has produced this increased tendency towards intermarriage, a return to ghetto life would be the only means

Continued on page 30

Good Wishes FOR THE

NEW YEAR

from **Ladies' Auxiliary**
ANSHEI STASZOW
Mrs. Fanny Weisberg, Pres.

נשנה טובה תכתבו

Mr. & Mrs. Israel Weinberg

120 Shelborne Ave., Apt. 811

to their children, grandchildren, sisters, brothers, in-laws, relatives and friends;

to RABBI WALTER S. WURZBURGER, officers and members of SHAAREI SHOMAYIM;

to the officers, members of and workers for the ASSOCIATED HEBREW SCHOOLS;

members and officers of the OSTROVTSER SHUL and its LADIES AUXILIARY, to the entire community —

A KTIVA VACHTIMA TOVAH

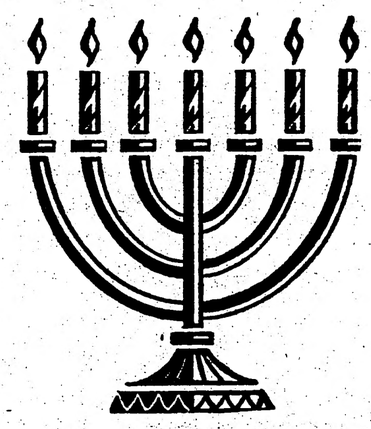
No Individual New Year's Cards Sent.

The Senior Officers, The Board of Governors and the Members of the Beth Sholom Synagogue extend best wishes for the New Year to

Rabbi Dr. David Monson
Rabbi Mendel Kirshenblatt
Rabbi Dr. Bernard Mandelbaum
Rabbi Rubin Slonin
Cantor Henry Wahrman
Cantor Sam Frankel
Bernie Gottlieb
David Beck
Azriel Karney
Layeh Gold
Sharon Winer
Helen Winland
Lilah Romberg

And to their families; as well as to the Jewish Community in the City of Toronto, the Medinat Israel, and to Jews the world over.

HENRY DONSKY, President



Mr. & Mrs. Itsheh Meyer Korolnek
Mr. & Mrs. Harry Korolnek
Mr. & Mrs. Max Korolnek

and their families

EXTEND TO THEIR RELATIVES, FRIENDS, BUSINESS and COMMUNAL ASSOCIATES

L'SHANAH TOVAH TIKOSEVU

NEW YEAR Greetings

FROM

Mr. and Mrs. Sam Wortsman

to our children, grandchildren, grand-grandchildren, our mechutonim, all relatives, friends and Klal Yisroel.

Special wishes to the President and Officers of the

Eitz Chaim Schools; Torath Emeth Synagogue; Beth Jacob High School and Teachers College;

and all those who labour for the strengthening of Torah and for the consolidation of the State of Israel. May they all have a Good Year.

A

NEW YEAR GREETINGS TO
RELATIVES - FRIENDS - CUSTOMERS

MR. & MRS. SAMUEL ASHLEY

2121 BATHURST ST. **TORONTO 10**

To our family, friends and all B'nai Israel we extend sincere wishes for a **HEALTHY AND HAPPY NEW YEAR.**

CHARLIE, RENEE, CHARLOTTE
and AUBRIE APPEL

SEPT. 27, 1965 ● TISHRI 1, 5726

COMPLIMENTS OF THE SEASON
TO ALL OF OUR FRIENDS

MR. & MRS. JOSEPH P. AIKEN

B

HAPPY NEW YEAR
MR. & MRS.
LEO BAUSTEIN
33 Denmark Cresc.
WILLOWDALE, ONT.

Greetings from

Mr. & Mrs. L. BROWN

GUELPH, ONT.

L'SHANAH TOVAH TIKOSEVU
Mr. & Mrs.
JAN BART
and Family

NEW YEAR GREETINGS
TO THE JEWISH COMMUNITY

Mr. & Mrs. HARRY P. BOTNICK

339 HILLHURST BLVD. — **TORONTO**

A HAPPY NEW YEAR 5726
SOL and EDITH BOROVOY
MURRAY and ESTER LIEBERMAN and Children
FRED and ANNETTE BOROVOY and Children
EXTEND TO ALL RELATIVES AND FRIENDS
THEIR BEST WISHES FOR THE HOLY DAYS.

G

Mr. and Mrs. B. Goldstein and Family
WISH ALL RELATIVES, FRIENDS AND CUSTOMERS
A HEALTHY, PROSPEROUS AND
HAPPY NEW YEAR 5726

The first strictly kosher
Meat, Poultry and Delicatessen Store in Toronto
FREE DELIVERY

402 Spadina Avenue **Residence**
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C

Mr. & Mrs. SAMUEL CIGLEN
101 BAYVIEW RIDGE, WILLOWDALE, ONT.
Extend Best Wishes For a Happy New Year
To their family & friends

D

A HAPPY NEW YEAR
5726
Mr. & Mrs. Percy Dolgin
& Family
33 Marwill St.
Downsview, Ont.
Extend to all relatives and friends their best wishes for the Holy Days.

F

Helen and Percy
CRONISH
Wish All their Friends
A Happy New Year 5726

MR. & MRS.
JOSEPH FLEISCHMAN
& Family
8 Atlas Ave. - Toronto
Wishing all their friends
GOOD HEALTH
and a
HAPPY NEW YEAR

A HAPPY NEW YEAR
5726
Mr. and Mrs. Moshe Frankel
and Son
430 Lawrence Avenue West
Toronto 12, Ontario
Extend to all relatives and friends their best wishes for the Holy Days.

HAPPY 5726
HARRY AND EVELYN
FRANKEL
OF
FRANKEL INSURANCE LTD.
532 GLENGARRY AVE.
Toronto, Ont.

Mr. & Mrs. Phil Glanzer,
and Family,
LORNE & BETTY
223 Coldstream Avenue,
Toronto 12, Ont.

HAPPY NEW YEAR
Mr. & Mrs. Leo Goldstein
and Family
6 DENMARK CRESC
WILLOWDALE, ONT.

BEYOND BELIEF

Continued from page 29

whereby...

Rabbi Jacobs

No, I should certainly be opposed to that.

Dr. Miller

Have you got a policy to meet the dangers of emancipation?

Rabbi Jacobs

It is trite, but education is the answer. Ultimately the answer is to further Jewish theological thinking so that cultured Jews do have, or more cultured Jews have, what Peter Shaffer said before Catholics have. Many sensitive people are searching for a religious faith of some kind, or at least searching for spiritual interpretation for existence.

Peter Shaffer

I am sure you are absolutely right. I believe a lot of people leave what has not nourished them. If you think it desirable in any sense to restore the essential Jewish ingredient, then one must make perfectly clear what theologically defines one as a Jew and what one's loyalty must be. It cannot be in my view to childhood association alone, to pleasing your parents alone, certainly not to charming associations of what Dr. Miller amusingly called the gefilte fish theme; it cannot be to any of that because the world outside has many other things equally agreeable, and much more attractive than childhood associations. It can only be in a renovation, to me, of the essential core of any religion which is its theology and its spiritual affirmations.

Dr. Miller

That's where I would agree with both of you. That if we can reconstruct

Continued on page 31

H

IN LIEU OF CARDS
Good Wishes
FOR THE
NEW YEAR
To our children, sons-in-law, mechutonim, relatives, friends and the entire community.
from
MR. & MRS.
MORRIS HAUER
9 Carousel Court
Toronto (19) Ontario

J

Mr. & Mrs. Jack Jacobs
AND FAMILY
1603 Bathurst St., Toronto
Wish their many relatives and Friends a Healthy,
Happy and Prosperous
New Year.

K

A HAPPY NEW YEAR
5726
Mr. & Mrs. William Kleinert
and Family
49 Ridgevale Drive
Toronto (19), Ontario
Extend to their children, mechutonim, relatives and friends their best wishes for the Holy Days.

A HAPPY NEW YEAR
5726
Mr. and Mrs. Albert Kotler
and sons Norman and Gerald
247 Haddington Avenue
Toronto 12, Ontario
Extend to all relatives and friends their best wishes for the Holy Days.

M

Rosh Hashana Greetings
MR. &.MRS.
SAMUEL MARCUS
and Family
35 RIDELLE AVE.
TORONTO 19

WE WISH EVERYONE **L'SHANAH TOVAH TIKOSEVU**
from
Mr. & Mrs.
FRANK MUSHELL
38 PALM DRIVE
DOWNSVIEW, ONTARIO

TO ALL OUR RELATIVES AND
FRIENDS
A HAPPY AND PROSPEROUS
NEW YEAR

FROM

Mr. and Mrs.
B. C. Milner
& Family

MONTREAL, QUE.

Mr. Wilferd Gordon, Q.C.,
Mrs. Wilferd Gordon
AND FAMILY
WISH THEIR RELATIVES AND FRIENDS
A VERY HAPPY NEW YEAR

We wish a happy new year to all our members & friends.
The Executive of the
MASADA CHAPTER
OF THE
LITHUANIAN JEWS
IN TORONTO

Continued from page 30

the whole ethico-religious pattern, then we can be less afraid of intermarriage. But it must be in modern terms and I think it can be brought up to date. Even Rabbi Jacobs is not exactly a rebel but he's not a fundamentalist. He has said that we've got to be aware of the needs of modern research, on technical structure and Biblical history, and authorship and so on.

Peter Shaffer

That's what I mean by reconstruct in terms of the modern — the same way as we evolve a new architecture.

Peter Shaffer

But wouldn't you say the only important thing about an active religion is how it deals with the spiritual and emotional problems of its believers and its congregants, now, **at this minute?** That ultimately what was said yesterday, what rabbis said a thousand years ago, what the documents say, must be of comparatively minor importance compared with how the religion treats the man or woman in an emotionally lost state who has come to it. It must say to him quite clearly this and that, quite specifically. This is more of a problem than anything else, I think. And if it doesn't do this, then he'll go elsewhere, he'll shop elsewhere. It might end up in agnosticism, or just not caring; or he might even become a convert to something more precise.

Dr. Miller

It should be in the nature of a conversion then really.

Peter Shaffer

Yes; that's what I believe about a conversion. That was what I meant when I said that no one in that sense is born a Jew or anything. The only ultimately mature Jew is someone who has become converted to Judaism. The only way that one can become a mature anything is to become converted to it.

Rabbi Jacobs

It means, surely, appealing to the individual Jew. I think its unfortunate today that so much of the Jewish preaching and teaching is addressed to the group.

Peter Shaffer

We have all agreed that theology should be revivified and redefined and recreated for the believers of 1965. In science, I am sure not one of us here, if an aircraft crashed would know very much what to do about stopping it crashing, we are not any of us experienced in the field of electronics, which is complicated enough. Now most of us think that we are qualified to judge theological matters, even though theology is obviously a far, far more complicated matter than electronics, surely; the matters it is dealing with have a vastness beyond the scope of many people to deal with. Is it possible to give a theological insight to people that takes into account their inevitable inexperience in this field?

Rabbi Jacobs

I don't agree. In a sense we are all experts, or we should be experts in the field of theology, if only because this is universal. The analogy would be rather with morals than with science, and you don't have to be an expert moralist to decide what to do. One would be stupid not to obtain guidance to some extent, but at the same time it must be something that is true to one's own experience. "This is my God, I will glorify Him; my father's God and I will exalt Him". My father's God comes into it, of course, but eventually it's my God.

Rosh Hashana Greetings
MR. & MRS.
IRVING NAIBERG
and Son
14 MADOC DRIVE
TORONTO 19

A HAPPY NEW YEAR 5726
MR. & MRS. JULIUS NESTEL
AND FAMILY
44 Overbrook Place, Downsview, Ontario
Extend to all relatives and friends best wishes for The Holys Days.

A HAPPY NEW YEAR 5726
Mr. Maurice Skolnick
Mrs. Esther Skolnick
55 HENDRICK AVENUE
TORONTO 4, ONTARIO
Extend to all Relatives and friends their best wishes for a Happy and Prosperous New Year.

New Year's Greetings
from
Mr. and Mrs. A. W. Platt
and Sons
65 Gloucester Grove — Toronto

A HAPPY NEW YEAR 5726
Mr. and Mrs. David Schmerz
and daughters
Marlene, Sheila and Rivka
12 Reddick Court
Toronto (19) Ontario
Extend to all relatives and friends their best wishes for the Holy Days.

HAPPY NEW YEAR FROM CONTROLLER
IRV PAISLEY
Mrs. Paisley & Family
NORTH YORK ROSH HASHANA 5726

HAPPY NEW YEAR
B. SILVERSTEIN
& Son Ltd.
331 Spadina Ave.
EM 8-5725

Mr. and Mrs.
SIDNEY PRUSSKY
and family
94 HIGHLAND HILL
Extend best wishes to their friends and relatives on the occasion of the New Year

S

NEW YEAR GREETINGS
from
W. SZYDLOW
and Family
2 Reddick Court
Toronto

NEW YEAR GREETINGS FROM
MR. & MRS.
NATHAN SILVER
& FAMILY
110 SHEPPARD AVE. EAST
WILLOWDALE

R

New Year Greetings
from
Morris Rubenstein Ltd.
636 KING ST. W.
Toronto

Rosh Hashana Greetings
MR. & MRS.
SAM ROTMAN
and Family
102 Chiltern Hill Rd.
TORONTO 10

MR. & MRS.
HARRY SCHERER
SHAWN and ELAINE
Wish all their relatives and friends a happy and healthy new year.
35 MENIN ROAD
Toronto 10, Ontario

W

Mr. & Mrs. Zalman and Faiga Waisglass
54 NEPTUNE DRIVE, TORONTO
Wish all their children and grandchildren, brothers and sisters-in-law, all nieces and nephews and all mechutonim relatives, friends and all officers and members of the Ostrovitzer Society a Healthy,
HAPPY & PROSPEROUS NEW YEAR

MR. & MRS W. ROSENGARTEN
AND DAUGHTERS WISH
L'SHANAH TOVAH TIKOSEVU
TO ALL THEIR RELATIVES, FRIENDS
AND BUSINESS ASSOCIATES
672 BRIAR HILL

Mr. & Mrs. BEN WALKER
AND FAMILY
EXTEND TO ALL RELATIVES AND FRIENDS
GREETINGS FOR A
HAPPY AND PROSPEROUS NEW YEAR

A HAPPY NEW YEAR 5726
MR. AND MRS. DAVID WARZECHA
AND CHILDREN ABRAHAM
AND ESTHER
(of Standard Surplus Sales)
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Toronto (10) Ontario
Extend to all relatives, friends and customers their best wishes for the Holy Days.

HAPPY NEW YEAR
IMPERIAL ESSO SERVICE
GOODMAN'S
ESSO SERVICE
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Downsview, Ont.
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Good Wishes FOR THE
NEW YEAR
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עמכם
New Year
5726

From

MORTON MOTORS
OF OTTAWA LTD.

740 BANK ST. OTTAWA, ONT.

H. BESSIN President

M. FRIEDMAN Secretary Treasurer

THE CANADIAN JEWISH NEWS

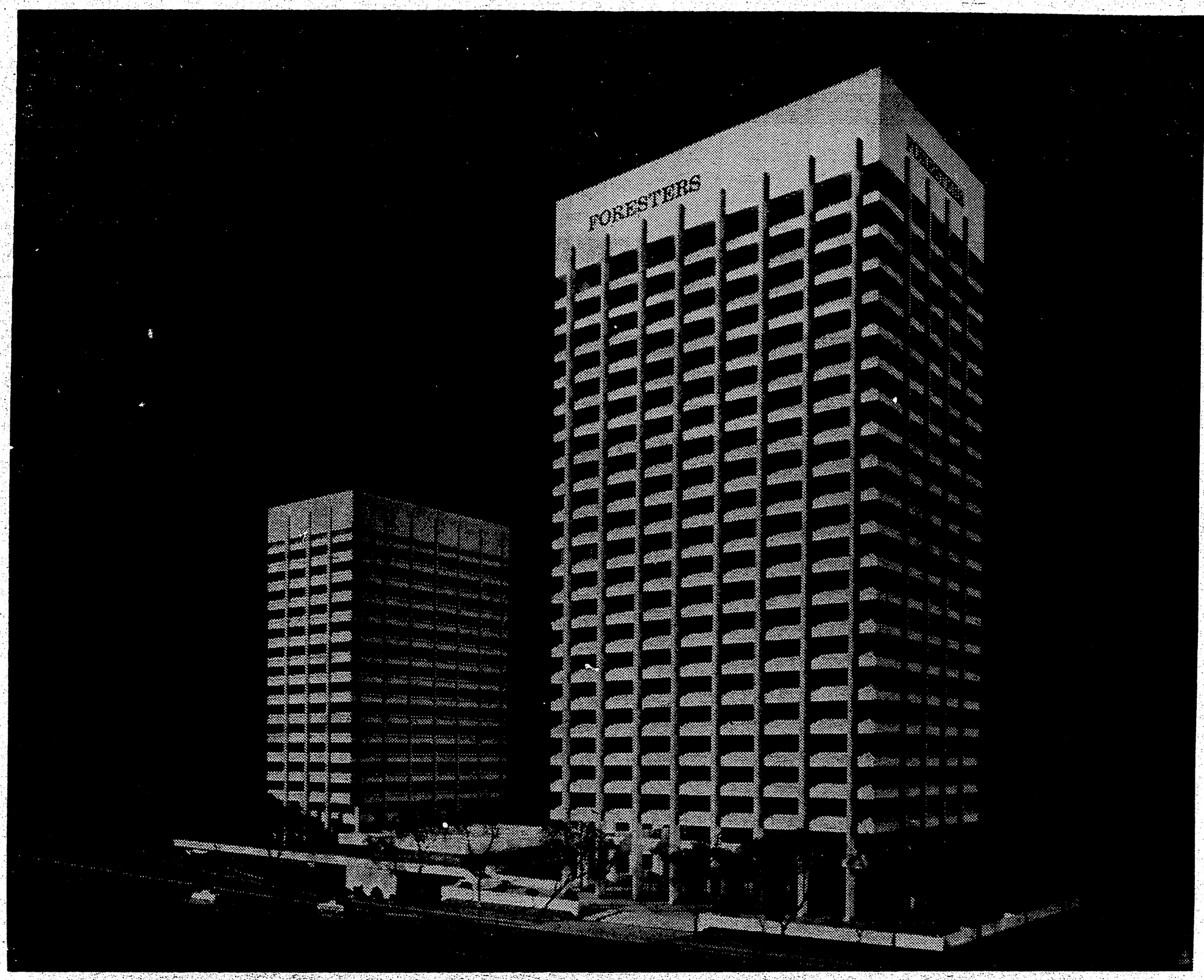
FACING THE SPACE AGE

OLYMPIA AND YORK INDUSTRIAL DEVELOPMENT ASSOCIATES HAVE ADDED NEW DIMENSIONS TO OUR CITY PLANNING AND DEVELOPMENT

TORONTO ● FRIDAY, SEPTEMBER 24, 1965 ● ROSH HASHANAH 5726 ISSUE ● SECTION III

SPACE FOR THE SPACE AGE

More space — space to work, space to think — for the office manager, the office employee, the dedicated industrialist and working man as well; magnificent, impressive office buildings are now under construction. The North American Tower and Forrester House at Olympia Square (Don Mills & Eglinton); and the fantastic Flemingdon Park Development of Central Park Estates. (Picture above)



Olympia Square, the second largest office complex in Metropolitan Toronto, the 16 storey North American Tower and the 22 storey Forester House linked with plazas and a 2 storey service building.

Compliments Of

BREGMAN & HAMANN

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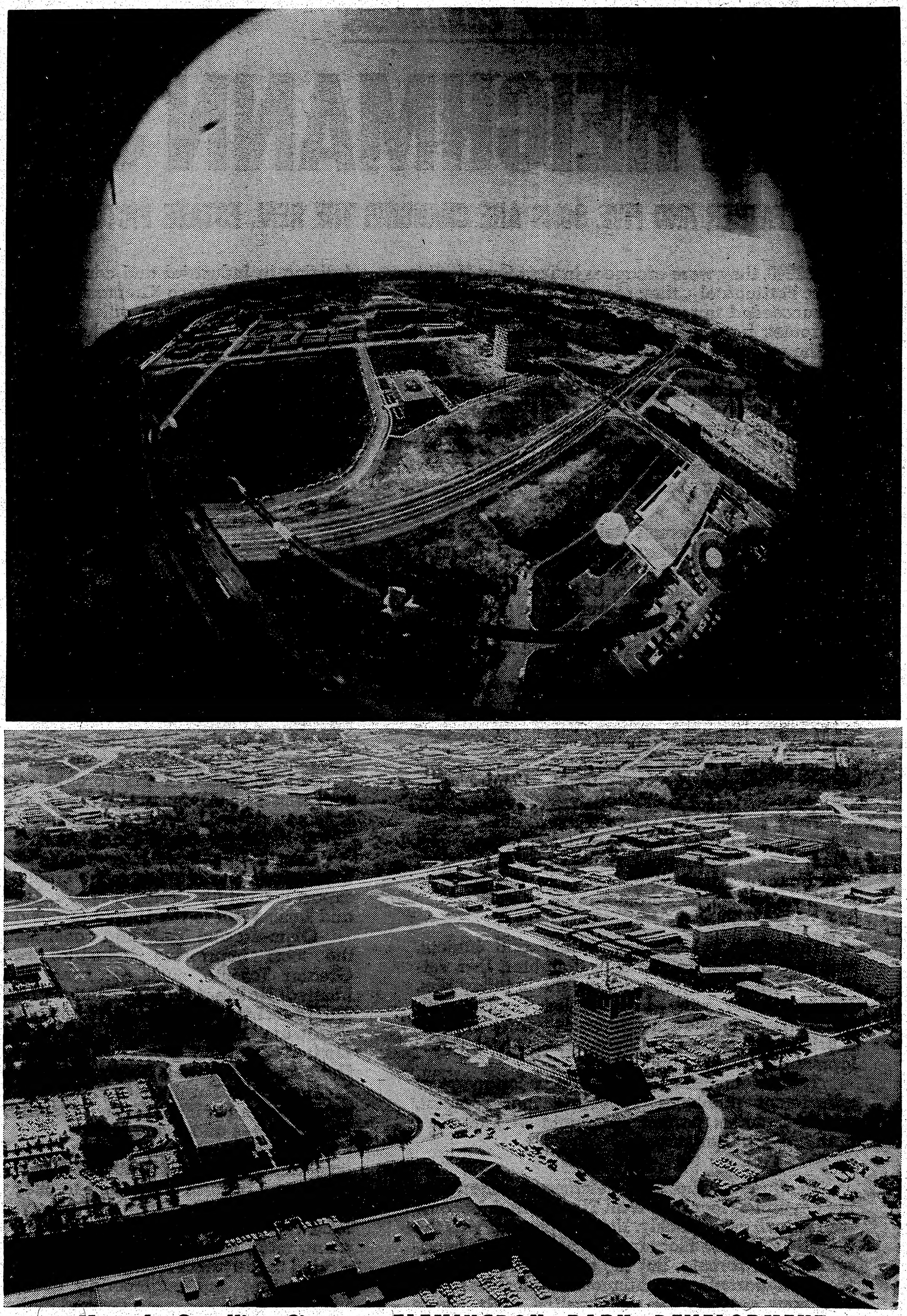
SERGE ZERAFA, M.R.A.I.C., A.R.I.B.A.

A. ROSE, B.Sc., D.I.C., M.E.I.C., P. Eng.

A. ALAN PERKINS, A.C.C., Office Manager

TORONTO **WA. 5-5141** **MONTREAL**



Metro's Satellite City: FLEMINGDON PARK DEVELOPMENT

Flemingdon Park consists of 306 acres in the heart of Metro. It's development is the newest and most grandiose project of the Reichmann Brothers who, together with the Oelbaum Family, control Central Park Estates Limited, owner of Flemingdon Park. It will feature industrial buildings, office buildings, 6000 apartment units, a hotel and motels, plus a recreational rink.

(Top shows birds'eye view, bottom shows aerial view of development. In the Center: The North American Tower under construction)

CONTRIBUTION OF NEW CANADIANS

By M. WEINREB

THE REICHMANN SAGA

HOW A FATHER AND FIVE SONS ARE CHANGING THE REAL ESTATE PICTURE OF CANADA

In 1940, they were escapees in Tangiers, North Africa. Forttunately, they escaped Hitler's Europe and succeeded in reaching this city through various routes from their home in Vienna, Austria.

The were: Samuel Reichmann, up to that time a successful Austrian businessman; his wife Renee; five sons, Edward, Louis, Albert, Paul, Ralph; daughter, Eva.

Tangiers then was an international center of finance, a diminutive Switzerland. This induced Samuel Reichmann to enter the banking business; he soon became a prominent financier.

* * *

The **Banque Samuel Reichmann** turned into one of the foremost financial enterprises in Tangiers. Before long, his young sons, steeped in French and Jewish culture, barely out of school and yeshiva (the Reichmanns never lost their orthodox Jewish faith), joined their father in the business which became a saga, a Rothschild story in miniature.

However, the wind of revolution blew all over the dark continent. In 1954 the Reichmanns decided to leave the uncertainties and vicissitudes of the newly emerged North African countries and start a new life on the North American continent where free enterprise goes hand in hand with unparalleled freedom of religion and new dignity.

They settled in Canada. The elder sons, Edward and Louis, went to Montreal; Paul and Ralph came to Toronto; Samuel and Albert, who remained in Tangiers to liquidate the family's holdings, joined the Toronto group in 1958.

* * *

While the Reichmanns, senior and juniors, took root in Canada, the only daughter, Eva, settled in London, England, where she is today Mrs. Lipman Heller, wife of an English banker with whom the Canadian Reichmanns jointly operate a British company, the Olympia Industrial Development (London) Limited.

The Reichmanns never had any language or adjustment problems. They are muti - lingual, which includes perfect command of Caanda's both national languages.

* * *

In Quebec, the first Reichmann enterprise, the Olympia Floor and Wall Tile Limited, became well known very quickly. Not less popular was the Ontario Olympia Floor and Wall Tile, with headquarters in Toronto. But the slogan of the Reichmanns apparently is continuous expansion: father and sons entered the construction area where they became famous for industrial buildings and management of same.

Today the Reichmanns' leading company in Montreal is **Three Star Construction Limited,** specializing in industrial and commercial planning. Its $15 million Place Cremazie, a development including three modern office buildings plus a manufacturing complex, is the home of several hundred firms. Soon to come is Tour Laurier, a 30-storey, $17 million circular office building.

The eldest son, Edward, who was the first to come to Canada, is president of the **Montreal Construction & Development Company.** Louis manages the Quebec branch of **Olympia Floor and Wall Tile Company** and **Maple Leaf Ceramic of Canada.** The progress of these branches of the combine further was enhanced by Olympia's acquisition in 1959 of the **Montreal Floor and Wall Tile Limited** and, in 1961, of **Pilkington Tiles Limited.**

* * *

In Toronto, father and three sons head these companies: **Olympia and York Investments** (1964); **S. Reichmann and Sons Limited;** with the divisions — **Olympia and York Industrial Development Associates; Olympia Floor and Wall Tile; Domus Engineering Company.** The last produces terrazzo strips and grinding machines. A recent addition to the companies is **Niagara Terrazzo Mfg. Co.,** bought by Ralph last month.

The operation of the Toronto enterprises is supervised by Albert and Paul, managers of the construction and investment companies. while Ralph manages the tile and terrazzo divisions.

One of the most interesting facets of this tremendous undertaking is the creation of a new export market for Canada. **Maple Leaf Ceramics** and **Domus** sell to the United States as well.

Olympia and **York** had constructed some of the most impressive industrial buildings in Greater Toronto, such as: Longman's Canada Limited; National Sales Incentives Limited; Carlton Cards Limited; Rust Craft Limited; Aikenheads Hardware Limited; Berkel Products Company Limited; Dee and Cee Toy Company; Braemore Upholstering Limited; Ronson Products of Canada Limited; Sklar Furniture Company; Webber Pharmaceuticals; Pet Milk; Pioneer Electric; Clairtone; Pitney Bowes and many others.

Behind the unusual success of the Reichmann companies is the fact that for the last eight years they have been in a position to offer various industries a variety of locations where they bought land most suitable for commercial development along main Metropolitan arteries and highways. Added to the prime location is a high standard of architecture and engineering emphasizing the image of the client company and crating pleasant surroundings.

The best known Reichmann developments in the Toronto area up to last summer are: the magnificent Olympia Square on Don Mills Road, off

THE REICHMANN BROTHERS

Louis

Edward

Albert

Paul

Ralph

Eglinton, which is the second largest office complex in Metro Toronto englobing 670,000 sq. ft. and the 480 University Avenue edifice.

* * *

Stage one of **Olympia Square,** the sixteen-storey structure to be known as the North American Tower, will be ready for occupancy this year on December 1st. The second stage is the twenty-three storey Forrester House, ready for occupancy March, '67.

The **480 University Avenue** office building (eighteen stories high plus two for parking), located on the west side of University Avenue off Dundas Square, will be fully completed on January 1, 1967.

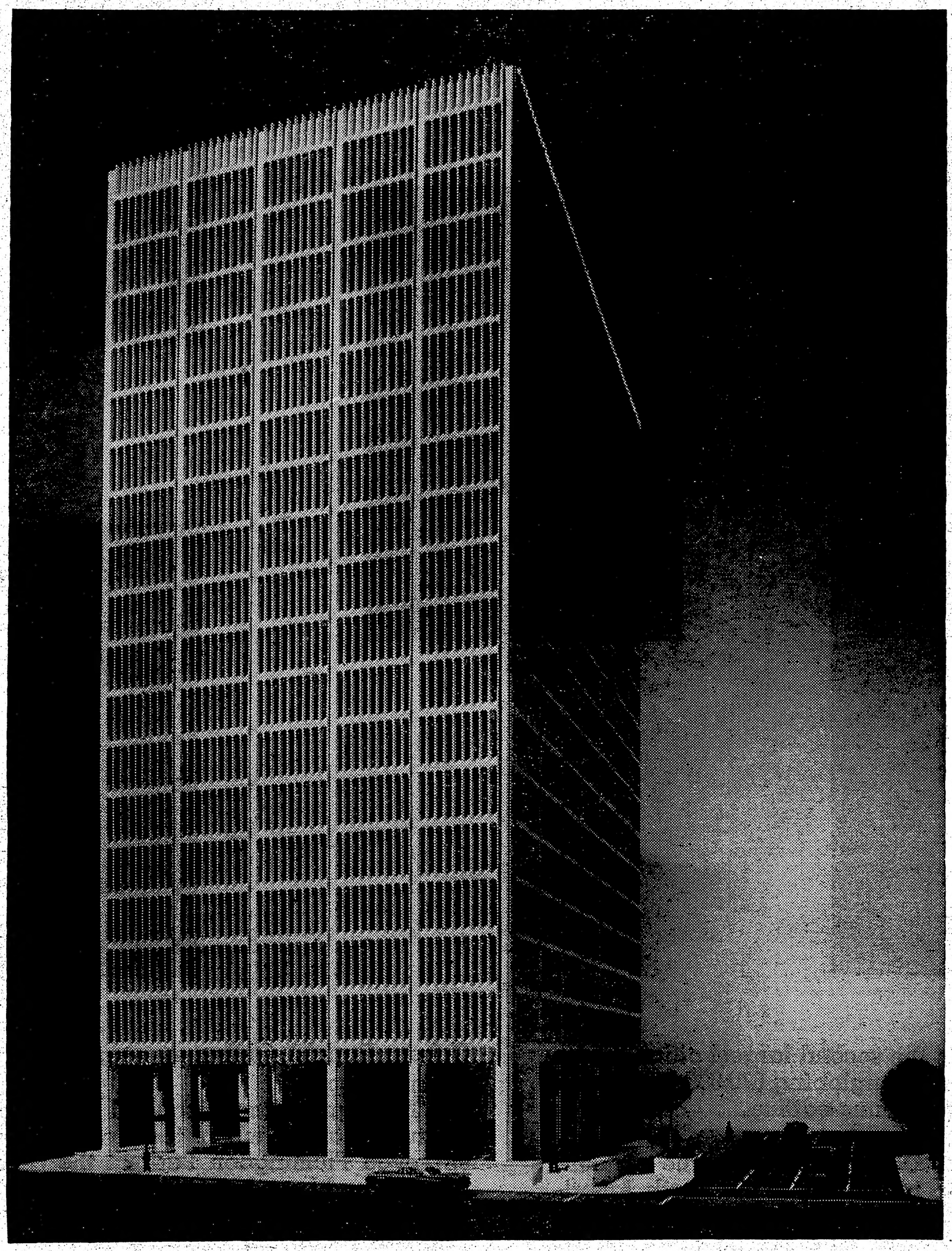
However, the most interesting news in Canada's financial circles is the recent purchase of the 306 acres in Flemingdon Park. This was a cash deal involving $17,800,000 and a startling announcement of an expansion plan covering $175,000,000.

A new company was formed to handle this transaction and complete Flemingdon Park. It brought together two families respected in the financial world: The Oelbaums and the Reichmanns. The new company is known as the **Central Park Estates Limited.** Directors are: Albert, Paul and Ralph Reichmann; Barry D. Rose; Marshall Cohen; Ronald Oelbaum, representing the Oelbaum group.

This grandiose financial and construction venture started when the Toronto Reichmanns surveyed Flemingdon Park at the time its construction had been interrupted following the financial problems of Webb and Knapp of Canada Limited. When the Reichmanns entered the picture, only a few apartments and the shopping center had been disposed of; the rest was open for development.

The plans of Flemingdon Park—scheduled to be completed within five years— are to form a satelite city which will be the most impressive development of this kind in metropolitan Toronto, encompassing 300 acres containing industrial buildings, office buildings, a hotel, motels and 6,000 apartment units. As a gesture of good will, in the interest of all residents and occupants the builders also agreed to provide a rink for recreational purposes.

Negotiations for the Flemingdon Park deal took six weeks. When this network is completed, the Reichmanns undoubtedly will be the largest real estate developers in Canada. According to the Financial Times, they will have inherited the position once held by Webb and Knapp.



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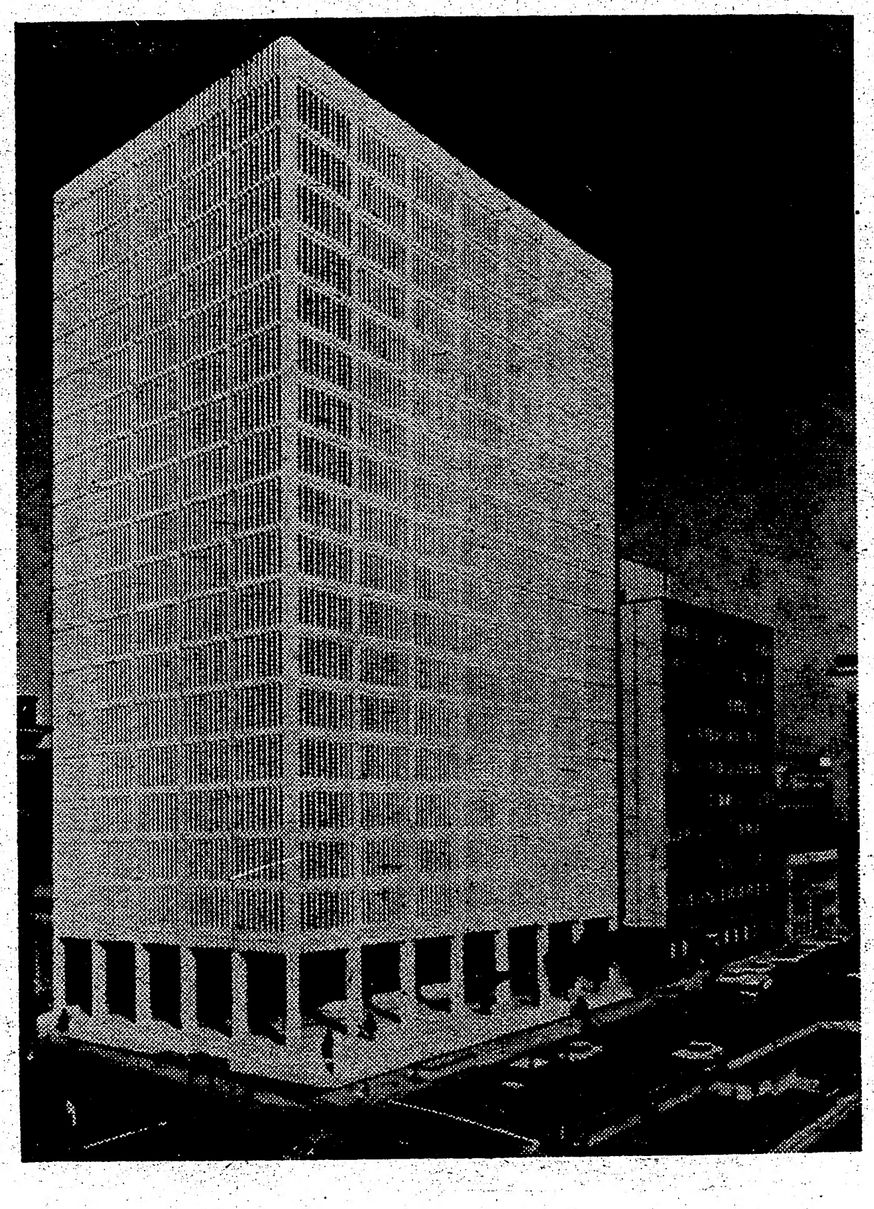
UNIVERSITY AVE.

Occupancy Jan. 67

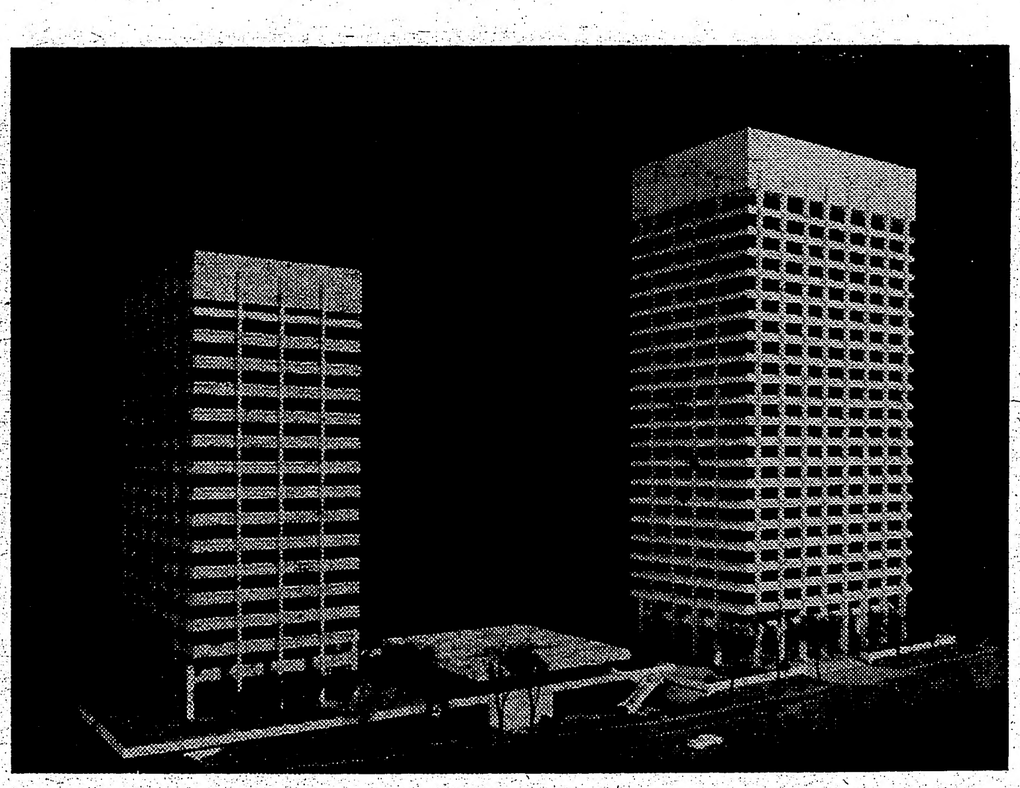
(Closer to new court house and City Hall than most major downtown buildings. Prime location for legal and accounting firms).



OLYMPIA SQUARE:

Bldg. No. 1 - Occupancy Dec. 65

Bldg. No. 2 - Occupancy March 67



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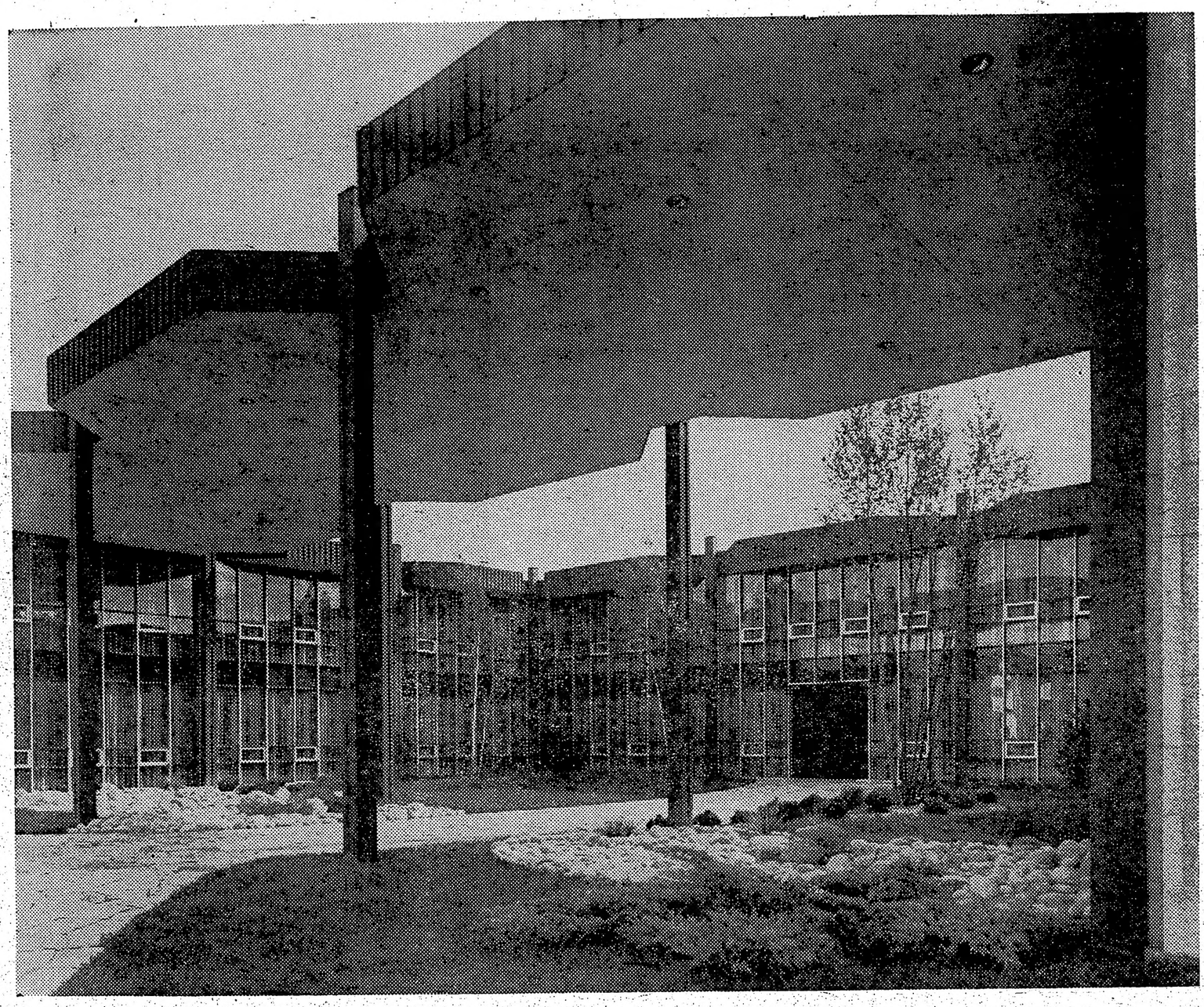

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